Zions Herald

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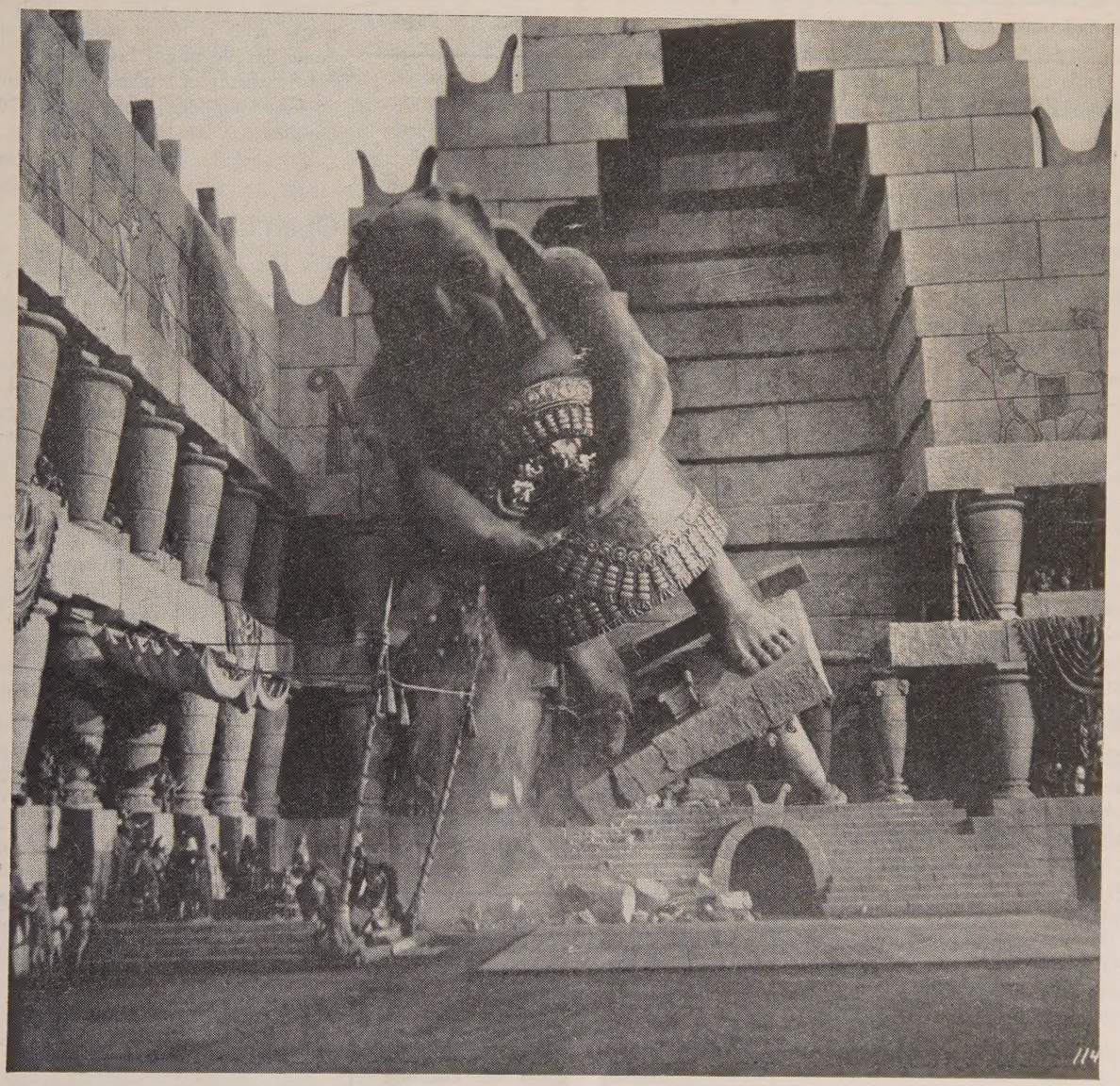

DESTRUCTION OF FALSE GODS IS FINAL

From Cecil B. DeMille's "Samson and Delilah"

February 8, 1950

FROM COVER TO COVER

Chairman of the Illinois Interracial Commission, Dr. Martin Hayes Bickham, discusses a current threat to Christian conscience and unity in POST-WAR RACISM CHALLENGES AMERICA'S CHURCHES. ..... Page 3

There are PROPHETS IN OUR PULPITS DOWN SOUTH, states the Rev. W. R. Cain, associate editor of *The Louisiana Methodist,* Alexandria, La. ..... Page 9

Elizabeth A. Denstad, born in England and now American by adoption and a freshman at Oberlin College, Oberlin, Ohio, speaks reassuringly on the presence of religious groups in colleges in A STUDENT LOOKS AT RELIGION AND SOCIETY. .... Page 11

Also, a page from the February diary of our Washington correspondent, Dr. Samuel W. Irwin. ..... Page 5

And THE MEETING HOUSE ON JOHN STREET reprinted from the Holiday, 1949, issue of NEWS *from* HOME, published by the Home Insurance Company and The Home Indemnity Company, New York, New York. ..... Page 12

READERS WRITE

Agrees !

Doubtless you will hear from many who do not agree with you on the so-called "mercy killing" case, so I write this note to say I am with you and Bishop Wade and Dr. Strickland. This is a live wire issue just now with two cases, quite different, demanding our attention.

We ought to be able to differ in judgment and yet recognize that none of us may be wholly right.

I confess that I am far gone towards the position Dean Inge of England held long ago. He said then that there were ten million people in Great Britain who ought not to be alive. He gave reasons but I need not repeat.

Bishop Hall of New Hampshire has said, "No one in my judgment should usurp the Almighty's right to final decision as to when life shall end." That sounds pious, but to me it is far from clear just what he means. Pious talk about the Almighty's right does not face the issue in reality. So here's to you. As I grow older I marvel more and more at the number of folks who absolutely know what the Almighty thinks and wants, especially when I read what they say He thinks or wants done.

Each copy of the HERALD brings much to keep us "on our toes" facing the future. Blessings on you in the work you are doing in most perplexing and complicated times.

(Rev.) C. C. P. HILLER,
Melrose, Mass.

Glad To Be Press Agent

I wonder how many other readers were rather amused at the single minded and all encompassing criticism of Mr. James Bradley in the Jan. 18th issue. I also wonder how many have had their faith in the validity of Mr. Bradley's comments regarding the current euthanasia case rudely shattered by his reference to the fifth commandment when he obviously should have referred to the sixth! If he is going to insist on legalism he ought to be more conversant with the law!

I find myself in agreement with your general opinion and would like to venture that the Ten Commandments are themselves subject to the inclusive and higher laws of Jesus. "You have been told . . . but I say unto you!"

ZIONS HERALD is one commodity I don't mind being a press agent for in my church! I cannot say I agree with you on *every* issue, but it is stimulating reading.

(Rev.) ROBERT W. HUSTON,
Weston, Mass.

Admonition

May I address a reply to Mr. James Bradley's letter in the issue for Jan. 18th?

Mr. Bradley, since you refer to Scripture in your mention of the fifth commandment, may I also call your attention to a Scripture passage, "Be courteous." Again, "Let your speech be always with grace . . . that ye may know how to answer every man." May I courteously ask you whether you obeyed these two commands when you stated that you were ashamed that you belong to the same church as the editor of ZIONS HERALD? Cannot you allow him the freedom of thought that you claim for yourself, especially on an issue on which good men are so divided as on the subject of euthanasia? Upon this subject I have decided opinions, but that is not the theme of this letter, which concerns itself with Christian courtesy.

ILGA E. HERRICK,
Brockton, Mass.

REPLY TO MR. HIGH

The February issue of *Reader's Digest* carries an article by Mr. Stanley High entitled "Methodism's Pink Fringe." Dean Walter G. Muelder of Boston University School of Theology has replied to the "High attack" and ZIONS HERALD will publish this in its issue of Feb. 15th. Reprints will be available at 2 cents each.

Order copies for your church Now at

ZIONS HERALD

581 Boylston Street, Boston, Mass.

Never An "Old Paper"

Another year has passed, and it is time to express my continued interest in your great Methodist weekly, by sending my renewal.

The weekly arrival of ZIONS HERALD is awaited with anticipation.

After reading, it is never placed with other papers and sold for "old papers." It is too valuable. It is given to another brother pastor who is not a subscriber at present. Some day he might become one!

It is worthy of a place on the reading table of every Methodist minister, and all Methodist families.

(Rev.) A. DAY RICH,
Fulton, New York

Open Letter

The Hon. Harry S. Truman,
President of the United States,
Washington, D. C.

Dear Mr. President:

I fervently hope that you will not give your word to begin the investigation and manufacture of the hydrogen bomb — the most incredible instrument of aggression and destruction yet proposed.

The very mention of this weapon, and the serious possibility of its production by the United States, only indicates the extent to which we are slipping daily into a new barbarism, and into unbelievable moral callousness.

I cannot believe that we have yet exhausted the whole range of possibilities for securing a better state of things in the international realm. For example, you yourself have apparently not considered a personal mission of friendship to Russia, that is to the Russian people.

A visit by you, not for political conference (we have had enough of this!), *but for friendship only,* might tip the scales in the direction of peace. Why not try that, instead of making the hydrogen bomb?

* * *

There is no reason why such a mission as suggested in the above letter should not be undertaken by the chief executive of the mightiest nation in the world, to the people of its nearest rival in world power. Mr. Truman's disarming smile, and his real sympathy for and touch with common people would surely be understood by the Russian masses. I hope that HERALD readers by the score will write the President, supporting this suggestion.

(Rev.) C. F. AVEY,
Athol, Mass.

Post-War Racism Challenges America's Churches

MARTIN HAYES BICKHAM

Hitler perished in the burning ruins of the Berlin he had purged of all Jews, under the relentless drive of his mad anti-Semitic racism. But, the racist ideology of Hitler and his defeated Nazi cohorts still moves across the face of the post-war world. Out of these subterranean roots of total war and its destructive racism grow the present post-war activities of racism that now constitute a serious challenge to the Christian churches of America.

In the June 5, 1940 issue of the *Christian Century* appeared an article under the title of "The Menace of the New Racialism" in which the present writer pointed out how the invasive propaganda techniques of the Nazis were then raising new racial issues for American churches. That article concluded with a paragraph which may well be repeated here, as it points to the bearing of racism upon the Christian churches of America, and the continuing challenge to a Christian conscience on race in our post-war situations: "The American churches are confronted with the responsibility of showing up the real nature of the new racialism in its violation of the Christian position of love and brotherhood. The churches of America are confronted with the task of making clear to the conscience of the world and of their own members that racial arrogance is racial sin. It violates the essential principles of the teaching of Jesus that all men are brothers. The churches must make clear to the conscience of America that to despise another man because he belongs to another race is a direct violation of the basic teaching of the New Testament and is the most despicable racial sin."

Racism In Total War

Five years later, in August, 1945, in discussing the "Impacts of Total War Upon America's Churches" at the Pastor's Institute at the University of Chicago, I had occasion to point out how the Nazi propaganda techniques of racism had slowly undermined and produced changes in conscience and ethical standards for human relations and resulting disturbances in personality, both among those participating actively in war agencies and military services and among the church people who remained at home.

In the same year, Dr. Meerloo, the Dutch psychologist, reported in his study: "Total War and the Human Mind," how the Nazi racist techniques had produced serious disorganization in the usual patterns of Dutch culture, and had even designated the racial groups upon which the Dutch people were directed to expend their racial hatreds.

These and other similar reports make it clear that racism of the rationalized ideological type propagated by the Nazis across the face of the modern world, is penetrating and destructive of Christian ethical standards for human relations and did not perish with Hitler and his Nazi "Macht."

Under the impacts of these techniques of Nazi racism, the cultural racism that was traditionally present in many American communities has become more active and aggressive in the various phases during the war and post-war periods, and currently presents a challenge to America's churches that calls for increased attention and new ways of resisting their inroads upon Christian standards of human relations.

Several influences of the recent world war have provided conditions somewhat favorable to these new stresses in race relations in many American communities. There has been a wider distribution of the minority racial groups that are on the receiving end of racial antipathies. Negro-Americans have found many new employment opportunities in several sections of the country that previously held only a scattered few of them, and have moved in large numbers into new areas. Japanese-Americans, as they pursued new life openings after release from the relocation camps, have found their way into many communities that previously had known them only as occasional visitors. Mexicans also migrated in considerable numbers and found new phases of war production opening to them in many states that previously had no such residents.

By such movements of population under the stimuli of war production drives, groups of racial minorities have appeared in many areas that previously had not faced the racial tensions that accompany the appearance of these racial groups in new areas. Thus, racial tensions that had in pre-war days been concentrated pretty largely in certain southern areas, have appeared in nearly all sections of the country during the war and post-war period. But, in certain areas of special racial intensity there has been call for constructive racial guidance and more potent control measures. These changing conditions in race relations and the wider spread of racial tensions thus confront the local churches in many areas that in pre-war days did not face such issues in the local congregations.

In addition to this wider spread of racial tensions growing out of war-induced movements of racial minorities, review of the evidence points to an apparent deepening of racial tensions in many American communities. For six years, from 1938 through 1934, my duties as chairman of the Race Relations Commission of the Chicago Church Federation, kept me in close touch with the racial issues then appearing in the Chicago region. For six years since 1934, wider responsibilities as chairman of the Illinois Interracial Commission have brought to my attention the racial tensions of the later war and post-war period over a wide area in the midwest. While no precise measurements of racial tensions have yet been devised, several signs point to the intensification of racial tensions over these war and post-war years. These have been cumulative under the pressures of war psychology, the return of millions of veterans with the marks of total war written deep in their personalities, and the maturing of the psychic influences released by Nazi race propaganda in our American culture, as it linked up with our own cultural heritage.

The most serious challenge of this post-war racism to America's churches is appearing in the undermining of

Christian conscience. Evidence now at hand points to three phases of this violation of a Christian conscience on race.

First: Race prejudice when harbored and expressed by professed Christians violates the Christian conscience that is based on love as the ground of Christian human relations. The rationalized racism, practiced and propagated by the Nazis is a complete violation of the Christian human relations taught by Jesus to His disciples in the words, "I give you a new command *to love one another* as I have loved you," (John 16:34-35). In contrast, race prejudice, when stimulated by Nazi racism, in many instances is found to deteriorate into racial *hate*.

In examination of recent racial tension situations in Chicago, surprising evidence as to the active presence of race prejudice in the attitudes and activities of persons belonging to Christian churches in the local neighborhoods came to attention. Most national and overhead church bodies have within the last decade issued clear pronouncements condemning race prejudice and racial hate, as violative of Christian standards. But in these local areas at the grass roots, where race tensions are high, the Christian conscience is undermined and at times completely swamped by the rising tides of racial prejudice and hate. In these local race tension areas the local churches are being successfully challenged by these eruptions of race prejudice and hatred. Christian standards of human relations are being violated daily by subtle and persistent expressions of racial scorn and rejection.

The Christian conscience of many church members is on certain occasions, when race violence flares, completely submerged under the open expressions of race prejudice and hate.

In such race tension areas and race violence incidents, post-war racism is certainly presenting a real challenge to the churches of America. Ways to meet this rising challenge must be sought and found if the cultural life of America is to be kept free from such destructive eruptions of racism as the Nazis released in central Europe against the Jewish residents in those areas.

The new movement to open up inter-racial fellowships and churches, such as those now functioning in Philadelphia and San Francisco and Chicago, is a constructive step in the right direction that needs to be followed by many other churches in all sections of America.

Second: Racism in this post-war period has blossomed out in many forms of racial discrimination. These range from refusal of access to members of various racial minorities to services and conveniences open to the general public, to denial of equal opportunities in education and employment, and even to mistreatment and brutal violence by sheriff's deputies and local police officers. Review of these incidents show that they have continued more or less steadily over the last ten years with occasional outbursts of more violent cases coming in the war and post-war periods. While these discriminations are rooted in race prejudice, they move out very frequently into open and overt refusal to extend even the normal rights of full citizenship to persons belonging to the various racial minorities such as Japanese-Americans, Mexican-Americans and Negro-Americans. By such tactics, violations of civil rights are persisted in, even in the face of positive legal protection written into our Bills of Rights and Statutes. In the post-war period, such violations of civil rights of persons belonging to various racial minorities, have given rise to many significant cases brought into our courts by the American Civil Liberties Union and also by the National Association for the Advancement of Colored People.

Such racial discriminations and violations of personal dignity and rights are really a charge against the churches of America. But the real challenge of these expressions of post-war Racism to the churches rests in the failure of the churches to effectively separate their own memberships and church life from these growing processes of racial discrimination. While the overhead declarations of racial justice and Christian race standards have been numerous, most denominations seem unable to implement these by positive programs in the local churches that open the doors of membership to all Christians irrespective of racial background or color. Thus, racial discrimination continues to operate within the majority of local churches. Few will receive Negro-, Mexican- or Japanese-Americans into full membership.

In the face of such racial practices, the churches are in no position to effectively meet the challenge of this post-war racism and its spreading racial discriminations against persons belonging to various racial minorities. If the churches of America are to really implement their various pronouncements on the Christian standards of race relations, ways need to be sought out and developed for separating local church practices from all such racial discriminations. As the Christian churches of America rise to this challenge and succeed in really separating their life and practices from the traditional racial discriminations so deeply imbedded in American culture, they will become more effective agencies for cleaning out the Augean stables of our racial heritage and the more recent rationalized incitements of the racism of the Nazis.

"The source of love, as Christianity defines it, is God himself. To believe in love, therefore, is to believe in God, while to be skeptical about love is to question the very ground of existence itself."

* * * *

"Our Faith in Love

The Advance for Christ and His Church"

The Enforced System Of Segregation

Third: With wider spread of various racial minorities throughout American communities during and since the war, has come a movement to set up and enforce systems of racial segregation in many American communities. There is definitely a hangover from the example of the Nazis here in their institution of barbed-wire ghettos for the Jews of Central Europe in centers like Warsaw and Lublin. One is reminded in this connection of the recent extended research study called "Segregation in Washing-

con,"* which on page 5 definitely calls the segregated areas in Washington to which Negro citizens are limited "ghettos."

In the American scene, racial segregation is an attempt prompted by racial prejudice and hatred to fix racial discriminations in more permanent forms. It is a clear assertion of claim to racial superiority over the segregated racial groups and thus becomes a violation of the principle of equality so basic to our form of democracy. Racial segregation thus becomes a badge of alleged racial inferiority that is wholly inconsistent with our American ideas of civil rights and freedom.

Review of recent racial tensions in local communities, such as the Airport Homes and Fernwood disturbances in Chicago, clearly establish the fact that members of local churches in the disturbed areas currently take in the demand for racial segregation. This is also reflected in the refusal of many local churches in these marginal areas to receive children of racial minorities into their Sunday Schools, or adults of color into their memberships. In the warped minds of these church members the Christian churches must maintain racial segregation. These same church members join the delegations that visit the city officials and loudly assert that racial segregation must be set up and maintained in all new public housing projects, thus assuring that the segregation policies set up in their own neighborhoods will be spread over the entire city.

Such facts on the participation of church members in programs to set up and maintain racial segregation in our American communities are further evidence that the challenge of post-war racism to America's churches is very serious and far-reaching in its implications.

It is apparent now that the leaders of the organized churches in America are called upon to carry a program of positive Christian race relations to every local church where such racial segregation issues arise. This is necessary to keep the churches essentially Christian and in step with the denominational and national statements of Christian standards in race relations. It is also necessary, if the churches of America are to be fully instrumental in helping the American nation work itself through what leading scientists have called "The American Dilemma." As long as local churches persist in sustaining policies of racial segregation in their own areas, such tactics will stand as a blot against the Christian religion and its program for human brotherhood.

In summary, then, it is now evident that racism in this post-war period:

1. Has found expression in most areas of our country. Few of the larger city areas especially have escaped its impacts. It has spread from coast to coast and from Key West and Brownsville to the Canadian line.
2. Has deepened in intensity in many areas and so presents a sharper challenge to America's churches.
3. Has assumed more rationalized forms under the invasive impacts of the highly rationalized Nazi racism, and in these forms presents a more pressing challenge to Christian principles in which America's churches are rooted.

This point of view is found in clear form in Dr. E. D. Soper's book on "Racism" (p.285).

"Rationalization has had a large part to play in soothing the conscience of those who are at least uneasy because of the treatment of backward peoples. . . . The warning of the ancient Prophet Jeremiah, 'the heart is deceitful above all things and it is exceedingly corrupt; who can know it? (Jer. 17:9 A. S. V.)' finds exact fulfillment in the wily way in which racism seeks to escape self-accusation."

In these extensive and intensive movements of post-war racism lies its present challenge to America's churches.

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*Published November, 1948, by "The National Committee on Segregation in the Nation's Capitol," 4091 Ellis Avenue, Chicago 15, Illinois.

Washington Diary

Samuel W. Irwin

February 1950

The little daughter of a composer sat all keyed to listen to her father's symphony. The orchestra, unexpectedly, started the stirring recital (so relates the composer) with a terrific "whang." The child turned to her mother to ask, "Is that Daddy's music?"

Assured that it was, the loyal little one hurried to add, "Isn't it pretty?" The second session of the 81st Congress started a good deal like that.

After the President's "State of the Union" address, (given before the joint assemblies, and perhaps his master work in outlining a course for the advance of American social and political good) had been duly delivered with fairly generous applause, and with a little "basic rudeness of jeers mixed in" (according to a White House reporter,) things leveled out for the legislative take-off. Then came the "whang" — several of them. A whang over the House Rules Committee which seeks to re-absorb authority over all legislative committees which authority was denied them by a House vote in the last session. This new power could block whatever action any other committee might desire to bring up, just as the 80th Congress, for example, held up all action on low cost housing with its Dixicrat coalition, in this same Rules Committee.

Then came a second outcry, possibly less than half sincere, about going in full-brass formation into Formosa. Then a third, about "Excise Tax reduction" to precede everything else on the schedule, from Senator Cain, Wash.; and finally a small tempest blown up to rescue Admiral Denfeld from unification inquisition torture, and to impeach Navy head Matthews; — this from Senator McCarthy, Wis. And there were loyal congressional souls, like the composer's daughter, ready and set to back up each unmusical gamut of "whang."

We are now hoping for action with greater melody, for legislation such as human rights, education, conservation and valley authority, home building by non-profit cooperative groups, fairer methods of distribution and of

(Continued on Page 14)

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The High Attack

The current issue of *Reader's Digest* carries an article entitled "Methodism's Pink Fringe," written by that magazine's "Roving Reporter," Mr. Stanley High. We knew of this article some weeks ago and have given careful consideration to preparing a reply to it. Mr. High is a clever journalist and has produced an article that has caused considerable grief among the Methodists: most of the grief is caused by the implications of the story, rather than by direct accusations. He has implied that by association the Methodist Federation for Social Action is an un-American, pro-Communist organization, and in a letter to this editor he justifies his position by saying: "If The Methodist Church during the rise of Hitler had provided a base of operations for a group that served the Nazi purposes as effectively as, in my opinion, the Methodist Federation serves the purposes of the Communists, I am sure there would have been no unhappiness if the facts about that pro-Nazi group were exposed." Mr. High went on in his letter, "I happen to believe that if there is any choice between the venalities of the Nazis and the Communists, the Communists would have to be put down as the more venal."

Last fall when Mr. High came to Boston to gather the material for his attack on Dean Walter G. Muelder of Boston University School of Theology, he called on this editor and sought on several occasions to gain agreement to his thesis that the real meaning of the social gospel in its criticism of capitalism is to overthrow the capitalistic system. Your editor steadfastly refused to agree with this contention and from the interviews Mr. High had at Boston University School of Theology, it is clear that he got no confirmation of his contention there either.

Mr. High was at one time connected with The Methodist Church after his graduation from Boston University School of Theology. He did some writing for various church periodicals, including ZIONS HERALD, which most certainly reflected a far more liberal view than he now seems to hold. He did some traveling for the former Board of Foreign Missions of The Methodist Episcopal Church. Later he became a pastor in a Congregational church, and now, according to *Reader's Digest,* he is an "elder" in a Presbyterian Church. He has been in and out of the New Deal and has written widely on a tremendous variety of subjects.

Since Dr. Walter G. Muelder of Boston University School of Theology was one of the chief targets of Mr. High's article, we are exceedingly happy to announce that in next week's issue of ZIONS HERALD, Dr. Muelder will give what we believe is a complete and thoroughly honest answer to the High attack. Moreover, we will make reprints of Dr. Muelder's article available at 2 cents each for distribution to people who have been confused by the *Reader's Digest* attack. Order these copies at once so that our printing department can be ready to fill your requests promptly.

What Do We Do Now?

So long as there is no real basis of understanding between this nation and Russia, it seems clear that President Truman's decision to develop the hydrogen bomb was to be expected. We know full well that its meaning is not a peaceful one, but until we and the rest of the nations of the world determine that peace is possible, we shall probably continue this ghastly program of man's suicide. Rather than despair, we should take this most recent sign of our time as a challenge to prepare quickly for peace before it is too late.

A number of outstanding churchmen have suggested to Mr. Truman that he make at least one more effort to talk the matter over with Stalin: but such a talk would be futile unless both Mr. Truman and Mr Stalin were equally convinced that peace is possible.

Most certainly we cannot be assured of peace by the existence of the new bomb. Scientists disagree even as to the possibility of successfully building the bomb; international intelligence indicates that Russia has the atom bomb and is probably at work on the hydrogen idea, too. There is no security or safety to be found in the assumption that this bomb is a defense measure against a sneak invasion.

It may well be that Russia will be in a different mood and will agree to the Baruch plan of control. At least, every effort should be made to secure international agreement for the control that we must have if we are to survive.

Who Railroaded?

The most unhappy picture of the U. N. plan for an Internationalized Jerusalem brings up the natural question, "Who railroaded it through?" Having accepted the plan to give the Arabs and the Jews two separate states in Palestine, the U. N. achieved great success in bringing peace to the Holy Land. This latter plan of internationalizing Jerusalem has brought grief, however, and is destined to bring more grief and bloodshed.

Of course we are all familiar with the sub-rosa work of some churchmen in this situation; we are well aware of the Vatican's role in its insistence that Jerusalem shall become a kind of "second Rome." Why this third party intervention? Is it to divide and conquer? The Arabs and the Jews alike were agreed to an international curatorship plan for the holy places involved, and they were ready to give the Arab sector of Jerusalem to the Arab state for governing, and the Jewish sector to Israel. Who railroaded this impossible alternative plan through the U. N. and what was the motivation behind it?

Monsieur Roger Garreau offered a plan to the United Nations Trusteeship Council whereby the area to be internationalized and controlled by the U.N. would be reduced. Obviously the Garreau plan does not solve anything since people would still be involved and those people are both Arabs and Jews.

We believe that there will be no peace in Jerusalem until the U.N. reverses its decision for an internationalized city. Last week at United Nations a proposal was submitted by the French delegation which, if adopted, may right the wrong: it is to place just the holy places under United Nations control, but allow the Arabs to have their own separate government under Trans Jordan, and the Jews of Jerusalem to stay under their own Israeli government.

The distortions of the Jerusalem picture can be laid at the doors of organizations like the Kermit Roosevelt Committee, the Vatican, and Dorothy Thompson. The Arabs and the Jews are in agreement concerning the government of Palestine as well as the government of Jerusalem: it is tragic indeed if outside pressure groups are to be allowed to continue their efforts to make a "holy war" by forcing United Nations to follow its present impossible course of action.

Smart Business — Exclusion

Two events last week illustrate the utter absurdity of exclusiveness: one was the group of Christian ministers in the town of Danbury, Conn., who withdrew from the local ministerial association because a rabbi had been included in its membership. The other incident was the exclusion of some visiting Japanese statesmen from a meeting of the Boston City Council, because some of the councilmen feared that the "Japs were looking for information about the atomic bomb."

Both incidents were equally absurd and the news they created hit most of the nation's major newspapers. But beyond their absurdity is a tragedy that is definitely spiritual in its implication. In the Danbury episode a weed of un-Christian anti-Semitism has been allowed to establish itself under "Christian auspices." In the Boston City Council episode a definite insult was meted out to the visiting Japanese who were sent here by General MacArthur to see how democracy works.

The Communists in Japan, for example, rejoiced over the decision of the Boston City Council and interpreted the action as meaning that Boston was expressing its opposition to General MacArthur.

The plain fact is that our nation must come of age if a job is to be done in the world in establishing democracy. Japan offers a great opportunity for this nation to build a beach-head of democracy.

We will look for reports on the Danbury and Boston episodes in the Communist and Fascist press — most certainly they will make great capital of these two undemocratic and thoroughly un-Christian events. We should beat our critics to the draw by seeing to it that such episodes are roundly condemned!

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For February 19th.

Topics copyrighted by the International Council of Religious Education.

How Should A Christian Face Difference Of Opinion?

Acts 15:1-6; 23-29.

Why Do Christians Differ in Opinion?

One of the fallacies we have to meet repeatedly is that "people are all alike." This half truth is passed around as if it could be made the basis of settlement for all differences of opinion, personal views, interpretations, and everything which makes faces red in arguments. The fact is that there are no two people essentially alike in most of the things that really matter.

When we once get it well established in our thinking that we are bound to differ in our opinions about religion all along the line, we are apt to get along better from that point on. But let us always keep in mind also that it is our opinions that do not agree or run along standard lines. We differ and our opinions differ but the facts of life are fixed and standard. Christianity is not skidding around and unsettled and open to question as to its essential facts. There may be varieties of Christian belief and action and interpretation but the basic facts in the contest of Christianity and its essential truths are well enough fixed and established to be relied upon. So when we begin to make final, argument settling, dogmatic statements about Christianity we had better add this covering word — "It is my opinion" or "I think." Otherwise we may look rather foolish when the facts are cited or the truth stated.

Beware of the militant, cock-sure, uncompromising, inflexible, brittle Christian who begins his evangelistic utterances with this questionable statement "I know," "This is the final truth" or "We have the true Gospel." It may turn out to be an opinion.

Varieties of Christian Experience

There are many experiences of human life which are universal. They may well be called the common experiences of life. No matter how much we differ in temperament, in face, in outlook, in background and circumstances of living we have these common experiences to face.

If Christianity is a way of life, as Jesus taught, we are bound by the very nature of life itself to differ in our Christian experiences. And I say "experiences" deliberately because it is my opinion that it is pretty shaky business to single out one experience of life and call it "My Christian Experience." It usually turns out to be a fragment or a spot or event in life which stands out and is a unifying force. One of the most doubtful practices in all Christian living is to try to fasten one's own Christian experiences on others and make them standard. The Christian way of life has been plainly marked, but our reactions and experiences along the Christian way of life are varied and different from those of others. It has been well said that "The Christian life is human life at its best." That gives us much elbow room in which to live our own lives in the standard Christian process, each in his own way.

To get down to cases just how does this work out in actual life? We have been taught by different people and have been exposed to many different varieties of Christian belief and doctrine and ways of life. Nobody now alive was here when Jesus was on earth as a human being. We have to take somebody's word for what we believe and they got it from someone else along the line a little further back. I was brought up as a Methodist in a certain community in Ohio where Christianity was taught by Methodists of a certain ilk. Some believed in holiness and a definite brand of second blessing called sanctification. Some chewed tobacco and were called "Filthy Christians" by at least one preacher. Some swore and got forgiveness every Thursday night at prayer meeting. Others denied that forgiveness could be gotten for such breaches of Christian living. The fact of the matter is that the Christian faith was dated, localized and fixed according to the teachings of the local Christians. It lacked much.

We are under necessity of checking and broadening and comparing and going back to the original sources of Christian truth to find the way to live the Christian life.

The Jerusalem Conference

The lesson for our consideration came out of early Christian history. It was a difference of opinion among early Christians which they settled by the conference method. They set up a pattern by which any differences of opinion or procedure can be settled.

In every process of settling disputes or differences of opinion among Christian people there is one sure and final procedure which will determine the outcome. It is this: — there is no difference big enough to divide Christian people into hostile groups if they really want to come together and settle their differences.

The issues over which the Jerusalem Conference was held were very important to the Christians at that time. The real issue was whether both Jews and Gentiles could become Christians and live together in one Christian way of life. The local dispute was over the question of circumcision, an old Jewish requirement for all devout Jews, and some pagan practices, such as eating meat offered to idols, which the Gentiles were dragging into the Christian way of life. They compromised and went forward as one undivided Christian fellowship.

We need to get some of the questions now before us out of the way very quickly and create a fellowship of Christians who are united in the task of applying Christian principles and procedures to the personal and social life of today. All the bitterness between sects and denominations, social and personal gospel, old time religion and new, fundamentalists and modernists, Catholics and Protestants and every other variety of religious opinion can be worked out in conferences if and when we really want to get together. There is only *One Christianity* for real Christians.

Prophets In Our Pulpits Down South

W. R. CAIN

(Written after Race Relations Day, 1949)

Here is something that should be shouted from the rooftops! Last Sunday was Race Relations Day, and Southern Methodists heard many sermons that raised hackles on their necks as courageous ministers ripped into the ominous problem confronting the South and the entire nation. Tempers flared and charges were hurled at "niggers" and at "nigger-loving" white preachers, but the forces of darkness saw clearly, perhaps for the first time, that the doom of their prejudice is sealed.

"Big men" in "big pulpits" with intelligent laymen behind them opened attacks on school boards and police juries and municipal governments that have long conspired to deprive Negro boys and girls of equal educational and recreational opportunities with the whites. In one church, for instance, the board of stewards turned wrathfully in its majority upon one of its members who sought to deny the minister the right to speak his conscience from the pulpit, and when the smoke of the ensuing battle had cleared, it was apparent that the attorneys and teachers and businessmen of the board were sick of the old plantation song of domination, and ready to work for school-vans and brick buildings and qualified teachers for Negroes as well as whites.

Fundamentalism Not Kind To Dissenters

But not all Methodist congregations heard such sermons as these just described; too much of the South is in the so-called Bible Belt and suffers from a deficiency close kin to many other deficiencies of our culture. Fundamentalism is not kind to dissenters and is not inclined to view with much favor any social issue that deals with the rights of other races and classes. Salvation pretty generally to one of this persuasion is something so personal, so intimate, so strictly emotional that principles of social reform are superfluous, and one is deeply and mysteriously unclean if he suggests rights and liberties for the Negro people.

The Golden Rule does not seem to apply save to members of one's own race or cult. The mind of Christ is clear to such people and it says only this: "Believe on the Lord Jesus Christ and thou shalt be saved." To be saved may mean giving up liquor and quitting gambling, but it may mean little more in other matters than that one should be kind to Negro people as long as they "stay in their place." That place, of course, is the one assigned by the white man. Should the Negro get out of that place and start asking for education and other opportunities, then, because the white man has a corner of the truth (he's saved inwardly by the Holy Ghost), the white man is justified in being unkind, mean — sometimes even murderous to the black. This is a doctrine not openly preached from the pulpit, but tacitly adopted by the rank and file of the people under discussion. Scientifically, theologically, it is of course outrageously illogical.

The Methodist ministry has many men with radically different ideas, but there are not enough of them and there won't be for quite a few years. Here, traditionally, a young preacher was more or less "expected" to sow his wild "idealistic oats" and then, after getting his ears pinned back a few times, settle down to become a good ecclesiastical citizen who did not peep a note of dissension. That seemed to be the pattern, to say the least, and thus to get a "big man" into a "big pulpit" was difficult if not impossible, because such men did not follow the views of parishoners and consequently tagged along in the less influential churches through their ministry. They "comforted the afflicted," but also "afflicted the comfortable."

The war changed many things. The tensions of those years overshadowed the race tensions in most communities and many people did not notice the clergy easing into old convictions and bringing in new and liberal ones. The clergy could not sit by and watch a world in flames and threatened with disaster without having something happen within them, and now as a result we have many prophets, and many laymen who are interested in hearing that prophecy. It should not be long before we notice Methodism in the South to be a tremendous force for good in matters of this nature.

There are other factors which indicate improvement. Many southern soldiers married northern girls and brought them South to live. Likewise many northern soldiers have settled down with their southern brides in the nation's new land of opportunity. Industrialization has upped the standard of living and promises to aid materially in breaking down barriers between whites and blacks as labor unions organize and people are thrown together for common goods. The education of the clergy has seen a powerful emphasis upon attendance at seminary, with many of the young men going out of the South to such schools as Yale, Garrett, Boston, Union, and Drew.

Few Have Responded

With Methodism fast getting out of the camp of the strict fundamentalist, the South can foresee much intelligent and courageous planning. To these men of vision who have labored daringly already, we must give praise. And to the men who dare to speak in these days we must likewise give applause. It is doubtful that many preachers in American Methodism today have ever really been persecuted for their convictions. Few have ever been called on (or if called on, few have responded) to stand for a right against a majority who were in a position to retaliate viciously and bring injury to the minister. It is a simple thing for a New England minister to talk of rights and liberties due the Negro. Let that same man do it in the South, particularly in a rural community or a larger center whose economy is agricultural! There's a different feeling when one walks down from the pulpit to face a sullen, hostile crowd, instead of the friendly and congratulatory people one greets on Race Relations Sunday after the sermon in the North. But we now have many

who are facing angry congregations; the anger is lessening, however, and things are happening.

In the situation we started out to describe there were some revolutionary attitudes expressed. For this section, that is. Many of the stewards dropped by the church office to talk. The supervisor of county schools almost wept over his problems. "Nothing has been done in the county for 25 years for the Negroes. No free transportation to school. Handed-down books. Buildings falling apart." But his hands are tied. The majority of the members of the school board would perpetuate the myth. The supervisor said, "More power to you, pastor."

A real estate man said that the Negro lives in quarters on the average not fit for human habitation.

A lawyer pointed out the recent declaration of the local Democratic Committee to the effect that the forthcoming municipal election would be a White Primary. Here's the old dodge: the Democratic Party is a white man's fraternal order; no black can belong. So, all over the papers ran the words "White Primary," April 12th. What will we do? He said, "The time for social action has come."

Another lawyer, also a steward, wrung his hands and said, "Can't we organize discussion groups in our church and thrash this thing out in our own church family? Can't we make a start here on breaking down this prejudice?"

A juvenile officer said, "The juvenile problem is acute. Negro delinquency is on the increase, but both races have gangs of boys running wild, menacing our civic health. We need education for the Negro. We need to get him jobs. We need more humane and intelligent consideration for him."

Some preachers said, "The time has come for concrete action. Two thousand Negroes have registered; they must vote. Their ballots must not be spoiled by unscrupulous poll keepers who tear off the corners of the ballot and make the ballot null and void. How will we act?"

One set of Protestant clergy in the city said, "Hands off. We don't want a little Federal Council here." Other clergymen, however, went ahead with plans for Brotherhood Week and planned a joint service including the congregation of the Episcopal church, the First Christian Church, and several Methodist churches.

By now the reader is probably wondering what it was in the aforementioned Race Relations Day sermon that brought down such wrath on the preacher's head. In describing the enemies we face today he simply said that the ancient giants of Anak are today to be found in divorce, war, and racial prejudices. In illustrating the racial giant he used a story that pictured a Negro father regretting that he had to let his baby son grow up in such a hostile world. . . . At this point the storm broke and the guilty conscience struck bottom.

The reactions from this sermon cried victory! No preacher is ever complimented in a more satisfying way. The people in this man's church are fortunate; they have a prophet. They have a man of stature — a big man physically, mentally, morally, spiritually; and he has strength in the conference. He likewise is backed up by a bishop of unusual moral and spiritual integrity. Surely, these people have a prophet in their southern pulpit.

Here it is a year later. Race Relations Day will be upon us within a month. What has happened in that year in this church and city? First, the popularity of this southern prophet has grown miraculously. Within the year he has been able to establish support through his church for a missionary or paid worker on every continent, including a mission pastor in North America. He culled out two hundred non-existent members from a roll and then proceeded to increase the pledges of the membership from $30,000 per year to $70,000, with a budget increase from $46,000 to $72,000.

Second, the 2000 registered Negroes *did* vote in the election, with no violence or intimidation in evidence. Now, after years of going to school in shacks, city and county Negroes will have adequate buildings. A recent bond-issue provides for a high school plant costing over a million dollars and two elementary schools costing over five hundred thousand. A project is underway to build a swimming pool in the densely populated section of the city where most of the Negroes live.

Third, it has been demonstrated that unpalatable truths can eventually be relished through intelligent cultivation and through the help of the Holy Spirit.

AWAKE, AMERICA, AWAKE!

John Wesley Annas, Jr.

Awake, America, from dreams of old-style government
And all the forms of old that held the mind in thrall.
Those days are gone. The atom bomb has blasted the cement
Of isolation loose. No more we lie behind our ocean wall,
As peaceful as an inland lake, a spot unruffled by the breeze
Of foreign intrigue and the threat of Freedom's fall at home or overseas.
To slumber now is to betray our trust;
For currents sweeping both our shores would lull to sleep
Our new awareness of one world. And selfish lust
For power would end our freedom millions died to keep.

Awake, America, awake! lest cold, congealing hate
Freeze fast in horrid shapes our hopes,
And these dreams be our last.
The span of time is short before the fires of love abate.
Soon generous passion yields to weariness, the time of flux is past.
Pour now foundations for a structure new, yet true
To all the dreams of brotherhood since life began.

The dreams that beckon back to olden times
Are sirens' songs. They lead to reefs
Whereon the nations flounder when the fight is won.
Let us be outward bound. Chart a new course.
Not now in self alone shall be our trust or force;
Men shall see Justice and Brotherhood working
In a new plan that compasseth the earth.
Awake from dreaming. Go give it meaning!
America, help a world state to birth.
This is our destiny at stake. Awake, America, awake!

A Student Looks At Religion And Society

ELIZABETH A. DENSTAD

When one starts off with a subject such as this — a student looks at religion and society — he must realize that he cannot possibly make one flat statement that will hold true for all students.

The college which I attend fortunately has a strong Christian tradition and even today it plays a very important role in our thoughts, studies, and actions. Consequently there are few in attendance there who do not sympathize with Christian principles. It is therefore quite easy for students like myself to use the words religion and society in one breath and find that each can only find its fulfillment in the other.

But we must realize that there are thousands of students in our American colleges and universities who have either come to these institutions with no religious background or who have while in college completely turned away from any religion, as you and I would use the word. In fact religion is too often thought of by many of these as merely a college department or course which they are required to take in order to fulfill graduation requirements. A late issue of the *Christian Advocate* clearly recognizes this lack in our student society and urges colleges to put Christianity back into life by making it live in its students. And it is with such students that our concern should lie for they are the ones who either forget or do not realize that the democracy in which they play such an important part is deeply rooted in the Christian faith. For only where Christian influence has been at work do we find a substantial faith in the worth of the individual, and only as Christian faith becomes strong can democracy be expected to survive. Our very basic American ideal for its society is at stake when such students graduate from their respective schools and begin to find their own place in the already confused and turmoiled society in which they are themselves playing a very important role.

These students scoff at religion and especially at Christianity where our chief religious concern lies. Their chief desire is to get out into the world or society, which you must remember consists only of people like you and me, and exploit it for their own advantage. Materialism is their philosophy and the accumulation of materialistic wealth and prestige — their only goal. For them there is little or no purpose to life. Their way of life they believe is the only sensible one for although many have studied and even seen the dire need of many parts of our society, the lack of any religious conviction or motivation forces them to take a very futile outlook on poverty, on society's moral degradation, juvenile delinquency, and countless other examples with which we are all familiar and which only add to the belief of these self-centered students that modern society is in too big a mess for any one possibly to be able to change it.

At this point we can sincerely thank God that there are in existence in these schools countless other students who will offset or help to counteract such students as I have already mentioned. Quite often these students with religious and Christian centers to their lives form but a very small remnant. But as was brought out by Liston Pope, dean of Yale Divinity School — "this remnant no matter how small it may be is now and will continue to be the light house on our stormy sea of society."

These students at college often tend to become very idealistic but in nine times out of ten it never ends there. This situation reminds me of a short epigram the last line of which I find very fitting — "a vision without a task is only a dream — A task without a vision is drudgery — A task with a vision is the hope of the world."

Such students want a new society in which God's kingdom can be established on earth. The key words of the new society would be love and justice for they realize the ever important truth that religion can convert society by sowing love and justice where hate and injustice are now.

Today's student faces an important task to better his society, but with God's help and by being a member of a very forceful remnant he can meet this Christian challenge. In college he trains himself so that as he enters the world he may do so with this fervent prayer which appeared at a Geneva Youth Conference last year:

"God, let me be aware!
Stab my soul fiercely with others' pain
Let me walk seeing their horror and strain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me that courage, wounded, to fight,
Flood me with knowledge, drench me in light.
Oh, keep me eager just to do my share,
God, let me be aware!"

A Prayer By A Senator

This prayer was written by Senator Robert S. Kerr, of Oklahoma. He calls it "A Prayer for My Pastor." It is so understanding and practical that we print it here, and in so doing we let Senator Kerr suggest petitions regarding pastors that would be most helpful if they were in the hearts and on the lips of church members everywhere.

"Our Father, let me be a pillar of strength to help hold him up and not a thorn in his flesh to sap his strength, nor a burden on his back to pull him down.

"Let me support him without striving to possess him.

"Let me lift his hands without placing shackles around them.

'Let me give him help that he may devote more time in working for the salvation of others and less time in gratifying my vanity.

"Let me work for him as the pastor of all members and not compel him to spend precious time in bragging on me.

"Let me be unselfish in what I do for him and not selfish in demanding that he do more for me.

"Let me strive to serve him and the church more and be happy as he serves me less and the church and others more. Amen." —

Reprinted from *Foundry Facts,* Washington, D. C.

UNION THEOLOGICAL SEMINARY
New York

The Meeting House On John Street

Reprinted from "News *from* Home"

Deep in the heart of New York's great insurance district, on John Street between William and Nassau, rests one of the city's oldest and most significant landmarks. Nestling quietly in the shadow of downtown skyscrapers, the John Street Church, oldest Methodist religious society in continuous existence in America, still serves the spiritual and meditative needs of that district as it did long before the outbreak of the American Revolution. Rich in tradition and historical lore, this little church has been in existence since 1768 and it is treasured as much today by members of the surrounding financial world as it was by its first devoted congregatiton. Noon hour at the old church still finds many members of all religious beliefs enjoying a cherished moment of rest, prayer and meditation in eloquent silence or to the occasional harmony of a soothing organ.

Still retaining many of its original furnishings — the old Wesley clock on the chapel wall; the pulpit desk built by its first pastor, the versatile Philip Embury; an altar rail installed shortly after its completion and a valuable library which includes numerous prints, books and manuscripts — the Wesley Chapel in the basement of the church serves as a constant reminder of the rugged simplicity that was an innate characteristic of the city's early pioneers.

As old as the present structure is, however, it did not house the first sermon which marked the beginning of Methodism in new York. This sermon, appropriately enough was given by Philip Embury in his own home at the insistence of his cousin, Barbara Heck, who decried the noticeable lack of religious discipline in the city. Embury, who was said to be of a shy and reserved character and who later developed into a stirring preacher, delivered his sermon to an enraptured audience of five, one of whom was Betty, slave to Barbara Heck. This initial meeting, re-created by J. B. Whittaker and used on the cover of the Holiday, 1949 issue of News *from* Home, hangs today in the rear of the church, recalling the society's humble beginning in the New World.

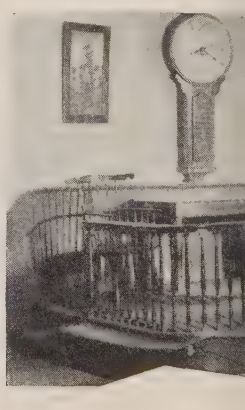
Soon joined by a one - eyed barracks-master, Captain Thomas Webb, the society

The first John Street Church built in 1768

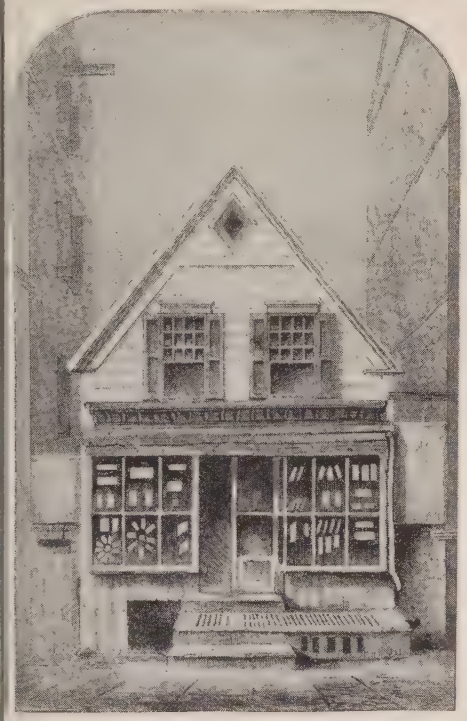
The John Street Church today is surrounded by towering skyscrapers

Interior of the present church

The 181-year-old clo



steadily grew until eventually they were forced to move to larger quarters in the rigging loft at 120 William Street, a hall where sails and rigging had once been repaired. Here Embury and Webb developed an enthusiastic congregation. Webb, who lost his right eye at the siege of Louisburg in 1758, was a remarkable speaker with an amazing gift for simplicity in his messages. He would lay his sword across the pulpit and speak in unusually direct and forceful terms and the attraction of his flaming red coat, a huge black patch over one eye and a dynamic style attracted great attention and undoubtedly played a considerable part in increasing the congregation. To "the old soldier," as he was fondly termed by Wesley, belongs much credit for the founding of the society in America, for without his generosity, tenacity and zeal, Methodism in



Rigging loft used for early meetings

America might never have survived the turbulence of that period.

On Oct. 30, 1786, the Wesley Chapel on John Street was dedicated. Built of rough stones covered with light blue plaster, the interior was furnished with backless benches, a fireplace in one corner, ladders going up the rear to the gallery where slaves attended the services, and the high pulpit built by Embury along with the clock which is, incidentally, still keeping time.

Some time after the opening of the new church, a zealous young minister appeared on the scene who, while traveling an estimated 270,000 miles by horseback and speaking over 16,000 sermons, did more to shape the future of the society in America than any other living man with the possible exception of Wesley himself. This remarkable traveler was Francis Asbury, hailed today by many as one of the world's great religious leaders and organizers. It was through his efforts and energy that The Methodist Church hurdled the obstacles of the Revolutionary War and continued to flourish.

The history of the old church abounds in delightful reminiscences of the early struggles and brief histories of some of its great leaders. One of these men was Thomas Morrell, a deacon and prominent figure in the John Street Church, who was an officer and personal aide to George Washington in the Revolution. Another important figure was John Summerfield, a brilliant young preacher who traveled up and down the Atlantic seaboard, achieving such extraordinary success that at least a dozen churches from Connecticut to Maryland were named after him.

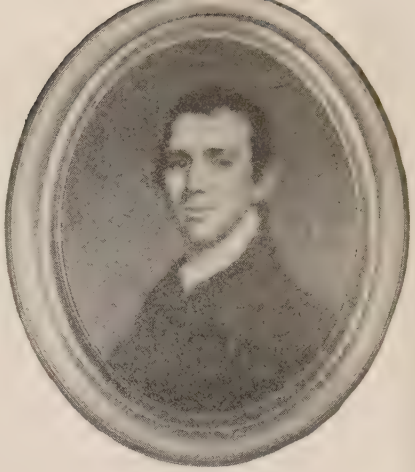
Summerfield was extremely well educated in the classics, spoke French like a native, was a profound student of natural science and the possessor of a sincerity and charm that disarmed and captivated thousands of Americans of all creeds. He once spoke at the Foundry Chapel in Washington, D.C., before Henry Clay, many members of the United States Senate and a sprinkling of Cabinet members, and he made such a decided impression that he was invited to preach to Congress the following Sunday. Word of this arrangement spread through Washington like wildfire and when the young minister arrived, a half hour before the event was scheduled, the crowds were so thick and the building itself so crowded, he had to preach on the stairs of the Capitol — the first, and so far as is known, the last event of this kind in the nation's history.

This saintly young man was, unfortunately, of fragile health and he died prematurely in 1825, at the age of twenty-seven.

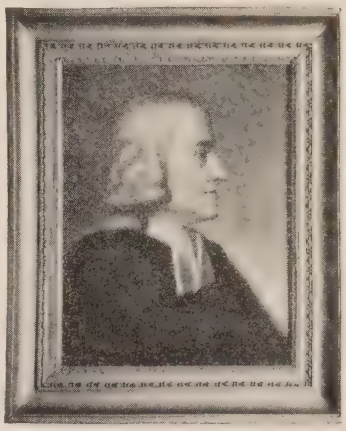
But perhaps one of the most unusual personages in the church's past was Peter Williams, slave to a loyalist, who fled to England at the close of the war. Williams was bought by the trustees of the church for forty pounds sterling and was installed as first sexton. He eventually bought his freedom after "keeping" the chapel for many years, with his wife Molly, and became a respected and respectable citizen. He later went into business for himself (he was one of the first expert cigar-makers) and became an early "American success story," amassing a considerable fortune.

Limited space prevents a detailed account of the lives of these and other notable leaders of the society but the church itself stands as a monument to their noble efforts. Under the guidance of its pastor, the Rev. Arthur Bruce Moss, it enjoys a unique place in the city's religious life.

Amid downtown Manhattan's hubbub there are many other churches of various creeds, some old, some new, but the same spirit pervades them all. For the busy people in that area they offer a sanctuary for worship, prayer and meditation, an oasis of peace in the turmoil of the day.



John Summerfield



John Wesley

Peter Williams

Philip Embury

Methodism On The Campus

The University Senate of The Methodist Church, meeting in Cincinnati, Jan. 9th, accredited the following church-related schools: Lycoming College, Williamsport, Pa.; McMurray College, Abilene, Texas; Texas Wesleyan College, Ft. Worth, Texas; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Brevard College, Brevard, North Carolina.

The University Senate, oldest accrediting body in the nation, was organized in 1892. The senate has 21 members, all of whom are actively engaged in the work of education. Eleven of the members are elected by the Board of Education of The Methodist Church and 10 are appointed by the Council of Bishops.

President Goodrich C. White, Emory University, is president of the senate; President Clyde E. Wildman, of DePauw University, vice president; Dr. John O. Gross, head of the Division of Educational Institutions, executive secretary; Dr. Myron F. Wicke, secretary, Department of Higher Education, recording secretary.

Washington Diary

(Continued from page 5)

increasing prosperity and, let us pray, more of the higher wisdom with the terrible atom.

Is there a Conscience?

Yes, but — It is so much like the American Way of Life. There are so many — and so different. There is the narrow America First way, the a-moral Hollywood way, the gentle get-while-the-getting's-good, free-for-all way, the liquor trade's distinctive way, the average citizen's good creed of defending our constitutional rights and privileges against the onslaughts of isms; and there is, too, Christ's Way of Brotherhood — He the "Incarnate Conscience." A good deal of that way, thank heaven, is in U.S. still. So with the conscience — types vary among us and D.C. has samples of them all.

In general there isn't too much conscience, for instance, in politics or diplomacy. In diplomacy, otherwise honorable men will look one another in the face, clasp hands, promise fidelity and lie like gentlemen (as Bishop Blake once said of a Biblical patriarch). Perhaps Nehru of India is one diplomat, whom Sherwood Eddy denotes the acknowledged leader of the Orient, who speaks with candor and without double talk. One listening thought he might hardly dare reveal India's motives so frankly lest some one pounce on them for booty. And of politics: "My party, may she always be right, but right or wrong, my party" might be a fair paraphrase and, too, a sure symptom of insidious moral paralysis. That sort of slogan none-the-less is in the environs here. While over the Potomac in Virginia an escape-proof one-party rule holds sway with what appears to be little conscience. "Let us alone" declares the Senator Byrd machine, "and we will settle our poll tax without federal law." The announcement sounds excellent but the anti-poll tax measure they offered sets up an annual registration for the voter, registration 120 days in advance, and qualification-test exams with questions made up on the spot to catch those the machine would disbar. Friends of anti-poll tax legislation voted against the bill as worse than the poll tax as it now is. The bill, as it was hoped by the Byrd machine, failed to pass. The game, — heads we win, tails you lose.

The business conscience is not too keen even in these enlightened days. Note that the liquor ads, having chloroformed the general sensitivity, now run full cry over the barriers of dry county and state with impunity. Then comes a Nickel Company using the Plymouth Pilgrims, pictures and all, to declare in a Thanksgiving-time full-page advertisement that "the Pilgrims gave up for all time their sharing of poverty together and their belief that it was good for all to suffer scarcity together." (Rather a sly, half truth.) Christ's humble poor could only cower before a philosophy like that, if it had its fling. We have a lot of it in D.C. lobbies.

There have been trip-ups in the religious field too. Even the blessed father in the Vatican falters when authority reserves the right to hamper and persecute the "estranged brethren" wherever it is safe. Most readers are familiar by now with the beatings of Protestant orphanage workers in a village overlooking Paul's Appian Way in the Alban Hills, under the fabricated charge of Communism. For brevity in the case, one might offer for the record a letter of our own printed in the *Washington Post,* January 18th.

— — —

A gathering of Protestant ministers with Dr. Frank B. Gigliotti in charge was held in a D.C. hotel to make protest. (Dr. Gigliotti is a Presbyterian from California, born in Italy and a longtime friend at Monte Mario.) A letter was drafted to the Italian Government to go directly through our State Department here. The DiGaspari Government is itself in a compromising position due to its constitutional guarantee of religious liberty and to the fact that hundreds of millions of dollars of American aid have been going to Italy. Protest was also made directly by letter to President Truman for maintaining the evidently inadequate representative, Myron Taylor, in Rome. Something clicked and without delay, assurance came from the Italian Government that the matter would be handled.

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Church Survey

For the first time in Christianity's long history, a major denomination is carrying out an impartial survey of its over-all structure in an effort to make its total spiritual ministry more effective.

Such a study, ordered by the 1948 General Conference of The Methodist Church is getting under way, with an official 20-member Survey Commission conducting the mammoth assignment with the assistance of a professional firm of management engineers, George Fry & Associates of Chicago.

The first general meeting of the commission to hear preliminary reports by the professional firm and to outline further steps in the four-year study will be held in Chicago, April 22nd.

Something of the scope of the survey can be seen by the wording of the legislation which ordered an impartial study of all "general boards, commissions, and service agencies" of Methodism. Most recent statistics of the denomination indicate that its 8,651,000 members, organized in over 40,000 separate congregations, expended last year for all purposes in excess of $164 million. The estimated total value of cash, investments, real estate, buildings and equipment of The Methodist Church, including local churches, boards, and other agencies and related institutions is $1,475,530,795 (nearly a billion and a half).

Included in the survey is the oldest church publishing firm in America, The Methodist Publishing House, founded in 1789, and having assets of $11,000,000 with 13 branches located in strategic cities throughout the United States.

Unlike some other denominations, Methodism has no central headquarters or presiding bishop. Its principal boards and agencies are located in New York City, Chicago and Nashville, but it also has boards located in Washington, D.C., Philadelphia, Louisville, Ky., and St. Louis.

The boards and agencies of the church located in Chicago include: the General Commission on World Service and Finance, the Board of Pensions (Illinois Corporation), Commission on World Peace, Board of Ho

pitals and Homes, Board of Lay Activities, the Advance for Christ and His Church, and *The Christian Advocate* (official weekly publication of the church). Also included at the 740 Rush Street Methodist building are branches of The Publishing House and the Commission on Public Information.

Bishop J. Ralph Magee of Chicago heads the Church Survey Commission and Bishop Clare Purcell of Birmingham, Ala., is vice-chairman. John R. VanSickle, prominent layman and newspaper publisher of Rockford, Ill., is secretary.

The commission includes, in addition to the two bishops, two laymen and two ministers from each of the church's six jurisdictions.

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A Snake Collector

Dr. Richard C. Buker is the kind of man who loves things most people shun. He has stalked the countryside for what is regarded as the most impressive snake collection ever assembled in northern Burma and Thailand. He confessed a little sadly that he was in Burma for nearly eight years before capturing his first King Cobra.

"I was thumping along a road near the northern Burma-China border, when suddenly a large and beautiful snake darted across the road," he said. "I yelled at my driver to stop. But not being familiar with his language, I had trouble making myself understood."

When the driver finally stopped the car, Dr. Buker's "beloved snake" had disappeared. "But imagine my joy," he exclaimed, "when on reaching the top of an embankment, I found an enormous golden black King Cobra, coiled in an irrigation ditch."

Dr. Buker lobbed a few stones and lumps of dirt at the prostrate form, which immediately responded by flaring its hood and hissing ominously. An old hand at snake-catching, Dr. Buker jumped behind the cobra, grabbed him by the tail, and threw him onto the road.

"I thought this might stun him," he explained, "but he started for a ravine. Luckily I put my foot down just in time."

As Dr. Buker leaned over to grab the cobra around the neck, the snake twisted its head, burying its fangs into his heavy, protecting boot. "I realized then," he explained, "I couldn't pick up such a large snake. So I tied a rope around his neck and threw him in a gunny sack."

The knowledge Dr. Buker picked up as a snake-collecteor was of great value to allied soldiers during the war. Attached to the Surgeon General's Office, he prepared a special booklet on the poisonous snakes of Burma, which served as a guide to British and American G. I.'s entering that area.

Dr. Buker brings to snake-collecting the devotion of any ardent hobbyist. But his real passion is aiding the leprosy sufferers of Asia. Recently, he was on his way back to Asia, this time as head of Chiengmai Leprosy Colony in Thailand.

His appointment is unique in missionary annals, since Dr. Buker is a Baptist, loaned to the Presbyterian Church U. S. A., and supported by American Leprosy Missions Inc., an inter-denominational agency representing more than 35 denominations.

The thing which depresses Dr. Buker the most is the shabby way in which the leprosy sufferers are treated by the rest of the population. "The average person knows nothing about leprosy," he said. "The natives think a devil has entered the body of the leprosy victim, and they drive him out of his home." Actually, according to Dr. Buker, the disease is only slightly contagious, and is not, as many people assume, a disease caused by filthy living habits.

"The greatest tragedy of leprosy in Asia and Africa is the severe economic drain it imposes on the community. In terms of net loss to the community it is the third worst disease in the world."

Dr. Buker said his main object in dealing with leprosy victims is to make them as happy and normal as possible. He doesn't believe in splitting up families, unless it is absolutely necessary, and he believes in getting victims together in colonies.

Before the war, he carried out his feelings on this score by establishing nine leprosy colonies along the frontiers of Burma, China and Thailand. Usually, there were from twenty to two hundred leprosy sufferers in each colony. All of them worked, when they were able to for two hours a day, performing such useful jobs as road building, vegetable gardening and rice planting. In this way, they became self-supporting and self-respecting.

As Dr. Buker takes up his work in Thailand, he will have the satisfaction of knowing that another Buker will probably take up where he leaves off. He has a son studying to be a medical missionary. You have only to meet the father to know the son also will serve people in the name of the Master.

Pensions Of Clergy Increased

NEW YORK (RNS) — An increase of 77 per cent in the pensions of 2,500 retired and disabled clergymen and the widows and children of deceased clergymen of the Protestant Episcopal Church was announced here by the trustees of the Church Pension Fund.

The trustees said the action was taken because "the 70 per cent rise in living costs in the last few years had led to dissatisfaction throughout the church with pension levels based on outmoded assumptions."

It was explained that the rise affected smaller pensions. The increase raised minimum pensions in "normal cases" to $1,500 a year for the clergy and $750 a year for widows, with increases in additional flat amounts allowed widows for their minor children.

"The pensions are basically related to years of active ministry and stipends received in those years," it was said. "Undergirding this basis are the minimum pensions running up to as much as 100 per cent of the clergyman's average annual salary in many cases of clergy who have chosen to devote their lives to the less remunerative missionary field."

Increasing the pensions, according to Bishop Cameron J. Davis, president of the fund, was made possible by an increase in the assessment payable by parishes. This rate had been the equivalent of 10 per cent of clergy salaries. This figure has now been raised to 15 per cent.

Pension disbursements in the past, he said, ran to about $1,500,000 yearly. With the increase the disbursements will amount to $2,500,000 annually.

There Are Methodists In Indonesia

W. W. Reid

The Methodist Church has more than passing interest in the birth, on December 27th last, of the United States of Indonesia; for it is within the bounds of this new sovereign nation of sixteen states that the church has one of its youngest and most flourishing overseas missions.

The United States of Indonesia is in that vast and wealthy Pacific island world to the south and east of the Asiatic continent, running northeast toward the Philippines, southeast toward Australia. For three hundred and fifty years the islands comprising the new nation were colonial possessions of the Netherlands (Holland). In the transfer of sovereignity — following the long Indonesian guerrilla "rebellion" just ended — it becomes free, self-governing, and self-determining; but in the Netherlands Crown (Queen Juliana) it becomes a "partner" with the European Netherlands themselves — an arrangement which has been described as similar to India's or Canada's place in the British Commonwealth. Leaders of both the Asiatic and the European lands, which acknowledge the Queen as a limited monarch and symbol, express the hope that in the future they can "co-operate loyally" in this unique relationship.

The new nation consists of sixteen states and "autonomous areas." The largest of these is the Republic of Indonesia, which includes most of Sumatra and about half of Java: it won sovereignty independently by revolt, but now becomes a state within a larger United States, while its president now heads the entire nation. On Sumatra there are two other states: the State of South Sumatra (around oil-rich Palembang), and the State of East Sumatra (around Medan — rubber, tea, tobacco center); and it is in these two small states that most Methodist mission work is located. There are two other states on heavily-populated Java; there are five on the former Netherlands portion of Borneo (Methodist work is in British-controlled Sarawak, Borneo); Celebes, Timor, Bali, and some other islands form another state; Madura, Bangka, Billiton, and the Riouw archipelago are each separate states, but discussions will continue to determine their future status.

This vast new island nation has a land area of about 700,000 square miles, much of which is coastal or mountainous and unfit for habitation. But it does house 70,000,000 people who are now free citizens of a sovereign nation. The entire area is rich in petroleum, tin, copra, rubber, coffee, and tea. Both America and Europe have for years vied in the development of its mineral resources and agricultural products, especially the oil in Sumatra. Sumatra alone is fourteen times the size of Holland, Java three times the size.

Most of the Malays are Mohammedans, but not as stubbornly so as their brethren in the Near East; in the interior and mountainous areas there are primitive animistic tribes; and there is a good leavening of Christians.

The first missionary activity of The Methodist Church in Sumatra began in 1904 when the Rev. George F. Pykett established a school in Medan for Chinese immigrants; it was taught by a Chinese who had studied in the Methodist schools in Penang, Malay Peninsula, and later by a Tamil Indian; the instruction was in English. Later this school moved to Palembang; but another was opened in Medan by Chinese Methodists from Java. (Methodists had schools, churches and a hospital in Java until 1927 when they and the missionaries were transferred to Sumatra to consolidate the mission work.)

In 1912, with the arrival of the Rev. William T. Ward, Methodist missionary, in Sumatra, the work "took root" and flourished. Today there are churches and schools in Medan, Palembang, Kisaran, Pematang, Siantar, Rantau Prapat, and Tebing Tinggi, and many others in small outlying communities. Kisaran is the center of Methodist work among the responsive lowland Bataks who live in the Asahan jungles and are animists. Much of the remainder of the missionary service of Methodism is among the Chinese of Sumatra though many Malays are also in the schools and churches.

The Board of Missions and Church Extension has nine missionaries in Sumatra. There are 41 native men in the ministry. Statistics show 4,000 church members; 27 churches and 27 Sunday schools, and 61 other preaching places.

In the plans for advance in Sumatra, under the Advance for Christ and His Church, the Board of Missions is asking for five new missionary couples for evangelism and education — one couple to work with the Bataks and in co-operation with the National Batak Protestant Church, others with the Chinese on the east coast; church extension aid in three new communities; scholarships for young Methodist pastors-to-be in the Batak Seminary.

The Methodist Church will follow with keen interest the development of the United States of Indonesia, and will aid it through its educational and evangelistic program.

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A Prayer

At the inauguration of Chancellor Albert C. Jacobs, University of Denver on November 19, 1949, by Bishop Glenn Randall Phillips, resident in the Denver Area, The Methodist Church.

Almighty God, our Heavenly Father, we thank Thee for the deep-moving tides of interest and devotion which have brought us to this day. Not lightly would we come. Nor with pert and shallow speech would we make our desires known unto Thee. We are children of Thy spirit. If we thrill to the high meanings of this hour, it is because Thou hast made us so. If we bow in humble gratitude for sturdy pioneers into whose labors we have entered, it is because Thou hast given us memory and a humble awareness that we are heirs of the past. If we feel our spirits swept by mystic hopes and own that we are captives of a dream of "the best that is yet to be," it is because Thou hast set eternity in our hearts.

Let Thy blessing, O Lord, rest upon Thy servant, our leader, chosen for this high post of significant influence and wide responsibility, set apart by the solemn exercises of this day. May he feel that he has not only been chosen by men but that he is truly commissioned of Thee, and consecrated to the fulfillment of Thy divine purposes. Give unto him that "wisdom which is from above — pure, peaceable, full of mercy and good fruits." Grant unto him physical strength, intellectual freedom, and spiritual assurance.

Bless, O God, the university which is and which is to be. Let the benediction of Thy favor rest upon all in official relationship — and upon the board of trustees, the faculty, the student body, and the alumni. May the memory of a proud heritage and the comradeship of a noble purpose unite our hearts in the desire to see our university become increasingly a center of light and a source of inspiration and strength to all the world. Make us more worthy of the faith of the founding fathers. Suffer not our fears of tomorrow to defeat us. Make the culture of this school to glow in all of us with a kind

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of radiant courage to do and dare for a world of peace and order. May all instruction point toward achievement in the fine art of living together in a day like this. And may our eyes be clear to see that "above all nations is humanity." Teach us to know that Thou dost reveal Thyself not only in the truth learned from books and test tubes, but likewise in the beauty of flaming sunsets and in the calming quiet of the eternal hills, and that beyond all else does human goodness spell Thy name in character and conduct. Let the spirit of the Master, who came "not to be ministered unto but to minister," so possess him who is inaugurated as chancellor, and those associated with him, and all who are called friends of the University of Denver, that we may together move forward into a new day of service and power. This we pray in the name of Him who is King of Kings and Lord of Lords, world without end. Amen.

The Parson Looks At Labor

Clair M. Cook

"Enterprise for Everyman"

Joseph Scanlon, now of the industrial relations section of M.I.T., has for more than a decade, as president of a steel local, as a staff member of the United Steelworkers, and as promoter of the "Scanlon plan," pioneered in a labor-management relationship which may well presage the next stage in human relations for our industrial society. The "Scanlon plan" is based on an advance from collective bargaining in industry into collective *participation* in industry, along the sound lines of human psychology stressed by Golden and Ruttenberg in *Dynamics of Industrial Democracy*. Its operation in one industry — the LaPointe Machine Tool Company of Hudson, Mass. — is described in one of the most significant industrial-relations articles this writer has ever seen, "Enterprise for Everyman," by Russell W. Davenport, in January *Fortune*. Adoption of Mr. Scanlon's plan, now working in 40 or 50 plants ranging from 150 to 4,000 employees, results in revolutionary new co-operative relations between workers and management; for it affords personal intelligent *participation* to the worker, inspiring a new high-level teamwork which reaches from president to machine operator to sweeper. It is group action for a group end — greater efficiency, greater productivity — with *all* sharing in the savings which result.

Unfortunately, adequate reporting of the plan would require much more than this column. But basically, it provides every worker an incentive to increase total plant production by every means possible — by his own effort, by cutting scrap losses, by suggesting new processes, by anything that might occur to him. To do this, it seeks to invoke, not a phony *feeling* of participation through fancy company-spirit, college-try hoopla, but "real participation," which Mr. Davenport says consists in "finding a means to reward labor for any increase in productivity, and then in building around this formula a working relationship" of real teamwork, whereupon "labor's prime interest, just like that of management, becomes *productivity*."

From personal experience, I can testify to the brutal disregard of many workers for company money as represented by tools and materials — often ruined by carelessness, sometimes almost with a touch of the saboteur's joy at causing loss: it's a way of "getting back" at hostile management. But here, by production committees — kept scrupulously separate from union bargaining or grievance committees — every effort is made *for the good of the company*. Why?

A big reason is that labor receives *all* the profit from production beyond a basic norm. This norm varies for each plant, carefully set by Mr. Scanlon and his workers; he is an accountant by original training, and the labor-cost standard for overall operations, and the corresponding production norm, is carefully fixed. Normal labor cost may be 40 cents per dollar of product for instance; if production goes up to $1.25 on the same labor cost (unless cause is new machinery, or other management action), the entire labor saving goes to workers in bonuses proportionate to base pay. Management wins by gaining the sizable saving of 25 per cent more production on the same overhead.

Ordinary "piecework" incentive systems are basically selfish; the motive for added production is not for total *company* benefit, but for personal benefit: many pieceworkers "bull" their work, producing faulty goods without hesitation so long as the loss is not charged to them. But the Scanlon incentive is a *group* motivation; whatever helps or hinders production is shared through the bonus changes felt by all. The lid is off on production; no longer are machines run idling for several hours of a shift, as I have seen happen, because the worker is afraid too much production will "kill the price" on the job.

It is this ethical and essentially Christian attitude of total co-operation which we must have if the goal of true industrial democracy is to be achieved. Mr. Scanlon and those who are pioneering in the group dynamics of industrial sharing are pointing the way to a new era of maturity in labor relations.

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Can Methodists Take Pride?

Chester A. Smith

Churches, like individuals, are sometimes tempted to self-glorification. A distinguished official of The Methodist Church seems to have indulged in the practice recently when he declared that The Methodist Church can take pride in the fact that it is making democracy work inside its own ranks.

But can Methodism, in the light of the facts, take pride in its democracy?

One fundamental principle of democracy is equality.

Can Methodists take pride in their democracy when laymen are not equal members of the annual conference, when they have nothing to say as to who shall become preachers or as to their character and qualifications, and when in one annual conference the lay members were actually excluded from the conference while these matters were under discussion?

It is true that any congregation, group or member within the church has a legal right to submit any proposal to the General Conference, but can Methodists take pride in the fact that when such a proposal is disapproved by the committee to which it is referred, it is practically impossible to have it discussed by the General Conference?

The bishops are not permitted to vote on any matters before the general or annual conferences, but can we take pride in the fact that the lay members of those conferences are not privileged to share in presiding over those bodies?

In the former Methodist Episcopal Church any member of an annual conference could appeal from the decision of a bishop, but can we take pride in the fact that such individual democratic right of appeal has been lost in the present Methodist Church because of the provision in the Discipline that 150 members of the conference must join in an appeal before it becomes effective?

Can any lover of democracy take pride in the fact that The Methodist Church violates democracy's principle of equality by segregating its Negro members into the Central Jurisdictional Conference and that the church came into existence because it was willing to accept this undemocratic principle and practice?

No: Methodists can not take pride in these things, not if they value their chance for the spiritual leadership of mankind.

PERSONS

Professor Albert C. Outler, Dwight Professor of Theology at Yale University, will be at the Mount Lebanon Methodist Church, Pittsburgh, Pa., for the weekend February 17th to 19th speaking on the general theme "Exploring Our Christian Faith." The Rev. W. Ralph Ward, Jr., is minister of the church.

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston Station WVOM (1600) for the last half of February.

Feb. 13 — Mr. Theodore F. Koch, president of Brown Durrell Co., and a director of Morgan Memorial.

Feb. 14 — Dr. William R. Leslie, St. Mark's Methodist Church, Brookline.

Feb. 15 — The Rev. Azariah F. Reimer, Tremont Street Methodist Church, Boston.

Feb. 16 — The Rev. Emory S. Bucke, editor of Zions Herald.

Feb. 17 — Mr. Clintice L. Cowan, director of Goodwill Industries of Morgan Memorial.

Feb. 20 — Mrs. C. J. Cook, president of Woman's Auxiliary of Morgan Memorial.

Feb. 21 — Dr. Roy A. Eusden, Eliot Congregational Church, Newton.

Feb. 22 — The Rev. John E. Barclay and Morgan Memorial Carollers.

Feb. 23 — The Rev. Otto F. A. Meinardus, of Boston.

Feb. 24 — The Rev. Russell T. Loesch, Congregational Church, Melrose Highlands.

Feb. 27 — Mr. Wendell S. Moore, treasurer of Morgan Memorial.

Feb. 28 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Miss Abigail H. Clark

Mrs. Henry C. Newell

The Methodist Church lost a valued member of long standing in the death of Miss Abigail H. Clark of Wesley Church, Springfield in December at the age of 93.

Miss Clark came of a Methodist family, her father being the Rev. Jonas M. Clark who was pastor of the church in East Longmeadow at the time of her birth. Some of her early years were spent in Northampton, and later she came to Springfield where she lived for over 50 years.

She attended Wilbraham Academy and later studied music at Smith College. She taught piano and played the organ both in Northampton and in Springfield.

Her religion and her church were a vital part of her life. For many years she was a very successful Sunday school teacher, and she also taught in the Chinese Sunday school.

To the end of her life Miss Clark was interested in the church and the things of the spirit. Her cultural and spiritual interests, her unselfishness, warm friendliness and understanding sympathy made her an outstanding personality.

Dr. Warren F. Cook, executive director of the New England Deaconess Hospital in Boston, was elected president of the Massachusetts Hospital Association at the executive committee meeting of that organization on Jan. 25th. Dr. Cook has been associated with Deaconess Hospital for 20 years.

The Rev. and Mrs. Alex Porteus of Springfield, Ill., announce the adoption of their second child, Esther Jane, born on Dec. 26, 1949. Mr. Porteus, formerly minister of the Methodist church in East Bridgewater, Mass., is now a minister of First Methodist Church in Springfield.

Bishop John Wesley Lord, resident in the Boston Area, preached at a Protestant community service held in the First Methodist Church, Stafford Springs, Conn., on Sunday evening, Jan. 22nd. After the service, Bishop Lord spoke informally to the Methodists present about the current program of raising money for the Reserve Pension Fund and Camp Aldersgate.

Mrs. W. G. Richardson of Watertown, Mass., will be honored on her 95th birthday at a tea to be given at the parsonage of St. John's Methodist Church in Watertown, on Feb. 13th, by the W.S.C.S. of that church. Zions Herald has been in Mrs. Richardson's family for over 100 years.

The Rev. Raymond L. Archer, of Kew Gardens, Long Island, was elected a bishop of The Methodist Church by the Southeastern Asia Central Conference meeting in Singapore, Malay Peninsula, on Feb. 1st, according to cable advices received by the Board of Missions and Church Extension of The Methodist Church in New York. Dr. Archer, who is now in Singapore, was an associate secretary of the board at the time of his election, and he had previously been a missionary in Java, Sumatra, and Malaya for 30 years. Mrs. Archer, who served with her husband in his missionary posts, is now at their Long Island home.

The Rev. and Mrs. Donald E. Paige of Easthampton, Mass., announce the birth of a son, Robert Dale, born on Jan. 24th at the Cooley-Dickinson Hospital in Northampton, Mass. Mr. Paige is leaving the pastorate of Providence Church in Easthampton on Feb. 19th to become minister of Chestnut Street Church in Gardner, Mass.

The remaining mortgage of $50,000 on the Atlantic Methodist Church in North Quincy, Mass., was burned with appropriate ceremony at a crowded service on Jan. 8th. Bishop John Wesley Lord gave the address and the Quincy Bell Ringers provided the music. The Rev. G. Vaughn Shedd, the Rev. John K. Montgomery and Boston District Superintendent Willard C. Arnold took part in the service. The mortgage was burned by Mrs. A. M. Whittum, first president of the Women's Society which did so much to raise the funds. The committee serving with the pastor, the Rev. W. H. Duvall, was Ernest Morris, Irving Barrows, Mrs. Harry Stover, Miss Edith Bartt and Mrs. Eric Rosenblad.

Shelburne Falls Bells

A gift has been received by the William Butler Memorial Methodist Church in Shelburne Falls, Mass., for purchase of a set of carillonic bells, according to an announcement by the minister, the Rev. Ralph W. Pritchard. They are being given in memory of Frank and Matilda Marshall, lifelong residents, by their son and daughter-in-law, Mr. and Mrs. George Marshall of Millbury, Mass.

It is expected the bells will be installed in March and will be in service during the Easter Season. Played from the organ console, the 25-bell, English type carillon will be heard throughout the community by means of a tower amplifier.

Trinity Re-Opened

At the morning service on Feb. 12th, Mr. Ernest E. Waller, chairman of the building committee of Trinity Union Methodist Church in Providence, R.I., will make a presentation of the church to the congregation, and the pastor, the Rev. Harold C. Metzner, will direct the ritual of the re-opening of the church. For the last five months, services have been held in the parish house, while the church was being renovated at a cost of about $57,000.

Bishop John Wesley Lord, resident in the Boston Area, will preach on "The Christian Century," and Providence District Superintendent Homer Ginns will read the Scripture lesson.

The pastor will preside at the evening meeting in the sanctuary at 7:30 p.m., when the editor of Zions Herald will speak on "The Great Liberation."

The building committee directing this whole program consists of: Ernest E. Weller, chairman; Everett C. Potter, William H. Grout, Edwin J. Tetlow, Edric R. Abel, Edward M. Wheeler, Albert E. Birtwistle, Arthur G. Mansfield, Mrs. Russell W. Richmond and the Rev. Harold C. Metzner.

Dr. James R. Houghton, director of the Seminary Singers at Boston University School of Theology, will sing at the evening service on Feb. 19th, and Dr. H. H. McConnell, chairman of the Commission of Evangelism of the Federal Council of Churches, will speak on the 26th.

Ambrose B. McAllister

The Rev. Ambrose B. McAllister, 74, retired member of the Maine Conference, and pastor of the School Street Methodist Church in Saco, Me., from 1939 to 1943, died in Portland, Me., on Wednesday, Jan. 25th after a long illness. In addition to serving pastorates in Maine, New Hampshire, and Massachusetts during his 40 year ministerial career, Mr. McAllister served as a regional Y.M.C.A. director overseas during the first World War.

Funeral services were held on Jan. 28th at the Dennett and Craig Funeral Home in Saco. The eulogy was given by the Rev. Cymbrid Hughes, of Portland, and prayer was offered by Portland District Superintendent Lester L. Boobar. The Rev. Alfred H. Ives, minister of School Street Church in Saco, conducted the funeral and committal services.

Mr. McAllister is survived by his wife, the former Flora E. Wheeler, three daughters and two sons.

Latest Additions To Z. H. Clubs

Trinity Church, Springfield, Mass., has added another 26 subscribers to its new Zions Herald Club; The Newtonville Methodist Church, Newton, Mass., has just sent in a club of 20 new subscriptions as has the Rockport Methodist Church, Rockport, Mass. Reports of other clubs "in the making" are encouraging and we hope that our readers will do all they can to promote Z. H. in their local churches. Remember that our goal is 10,000 new subscribers! Is there another! ?! ?

Government Aid

Dr. Paul F. Douglass, president of The American University, Washington, D. C., and Mr. John F. Seal, vice president and chairman of the Contributions Committee of Socony-Vacuum Oil Company, discussed the question, "Must Private Colleges Depend on Government for Future Support?" at the Annual Men's Dinner of the Leonia (N. J.) Methodist Church.

Dr. Douglass explained the urgency of the problem by stating that "higher education in America will be quickly socialized as a government monopoly unless a new public policy promptly unlocks corporate wealth for the support of independent and church-related colleges and universities." "A mid-century audit of higher education," he said, "shows that the strong tides now flowing toward public colleges and universities will so alter the educational pattern of America that it will have a huge core of splendid public institutions with a narrowing periphery of once-glorious 19th century institutions valiantly starving to death in their independence and church-relatedness."

Mr. Seal pointed out the difficulties involved by observing that most corporations feel they cannot contribute to religious educational institutions because their employees and customers as well as shareholders represent many different faiths. He appealed to individual giving to remedy the situation in spite of the tax policy of the government and the rising tide of inflation.

The speakers were introduced by Dr. John D. Millett, Lay Leader and Executive Director of the Rockefeller-Carnegie Commission on Financing Higher Education. The Rev. Taylor E. Miller, pastor and co-chairman of the event, welcomed the audience of 180 men.

Methodist Schools And Colleges

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Shown above are key figures in the 1950 meeting of the National Association of Schools and Colleges of The Methodist Church in Cincinnati, Ohio. Left to right are: Dr. Clarence P. McClelland, vice-president of the association and president of MacMurray College, who presided at the banquet session; Dr. Goodrich C. White, president of the association and of Emory University, who told members that their job above all else was Christian education; Bishop Hazen G. Werner, of the Ohio Area, who spoke on "Making the Christian College Christian" at the banquet session; and Dr. John O. Gross, executive secretary, Division of Education Institutions, Board of Education, The Methodist Church, and executive secretary of the association, who spoke next day on "The Church and College — What God Hath Joined Together."

Worcester District News

The Rev. William Osborn was granted permission by his doctor to return to his parish duties at the East Templeton Methodist Church, East Templeton, Mass., last January 1st.

The Rev. William T. Miller of Lunenburg, Mass., was host to E. Stanley Jones on Jan. 22nd. Dr. Jones spoke at the morning service at the Methodist church in co-operation with the Lunenburg churches.

The Westboro Methodist Church, Westboro, Mass., held a fiftieth anniversary dinner on Jan. 5th in the vestry of the church. The speaker of the evening was the Prof. Charles M. McConnell of Boston University School of Theology. Guests were the Rev. and Mrs. Charles Allen, Worcester District Superintendent; and a former pastor, and his wife, the Rev. and Mrs. Ira J. Roberts now of the Maple Street Methodist Church, Lynn, Mass. The anniversary was in celebration of the purchase of the church building on January 5, 1900 from the Advent Society. The present pastor is the Rev. C. Douglas Hayward.

The Rev. James R. Duncan, pastor of the Methodist church in Whitinsville, Mass., announces the memorial gift of a $7500 church kitchen from Miss Clara Trowbridge and Mr. and Mrs. Stuart F. Brown of Whitinsville in memory of Mrs. Ella Trowbridge. The memorial kitchen will consist of new inlaid linoleum, custom made steel cabinets, stainless steel sinks, automatic dish washer, warming and toasting electric ovens, triple decked preparation table added, a deep fat fryer connected to the stove, sliding connecting windows, a special folding soiled dish table, a de-odorizer above the stove and fluorescent lights. This is in addition to some $5700 in general church repairs in the past two years.

EVENTS

Samson And Delilah

(See Cover)

After 14 years of research Cecil B. DeMille has produced a picture which will command the respect of churchmen everywhere. "Samson and Delilah," produced by Paramount Pictures, Inc., deserves all the publicity it is getting.

Despite Hedy Lamarr's ultra and all-out attempt to be the most daring and enticing Delilah that ever "delilahed," the picture is a moving one and so thoroughly accurate that it becomes a valuable piece of religious education. Victor Mature plays the part of Samson and portrays physical and spiritual strength when he should, and crass stupidity when the story calls for it.

Who cut Samson's hair? Most people think that Delilah did — but she didn't! Mr. DeMille, realizing that most people think that Delilah cut the hair, has carefully arranged the picture so that you think she did it, but the picture fades out and you do not see the hair-cutting episode. This illustrates the accuracy that has been observed by Paramount throughout the story, and is one illustration why Bible students in general are impressed by this great picture. The photography is superb; the killing of "hundreds" with the jawbone of an ass is realistic; the killing of the lion is shockingly realistic; and the fall of the temple — including the destruction of the god Dagon — is a scene which you will never forget.

Zions Herald puts this film down as a "must!"

One Great Hour Of Sharing

E. Harold Mohn

Are we Methodists a part of "One Great Hour of Sharing?" Is our *Week of Dedication* offering, March 12th, related to it? The answer to each question is *YES!*

The Methodist Church is co-operating with 16 other denominations in sponsoring the "One Great Hour of Sharing" program as promoted by Church World Service. This group of churches comprises the largest membership in the Protestant connection, including the Northern Baptist, Disciples of Christ, Presbyterian in the U.S.A., Presbyterian in the U.S., National Lutheran, Protestant Episcopal, Church of the Brethren, Evangelical Congregational, Congregational Christian, Evangelical Reformed, Evangelical United Brethren, Methodist, United Presbyterian, Reformed, Friends, Romanian Orthodox, and Seventh Day Baptist.

In all Methodist churches the Week of Dedication offering, March 12th, is identical with the "Sharing Offering" promoted by Church World Service. Various denominations employ their several methods of receiving and disbursing the offering of that day but Methodist receipts will be distributed, as last year, to emergency missionary projects overseas and in America in the ratio of 55 per cent for Foreign Missions, 25 per cent for Home Missions, and 20 per cent for Overseas Relief projects. Last year 27 projects were helped by the offering, which amounted to $944,173.50. Others on the emergency list will receive help from the offering this year. The projects of both last year and this are described in the Week of Dedication materials mailed the last week in January to all pastors and in articles released to our church press.

The point of most effective co-operation for the 17 denominations is the radio program. There are six transcriptions and four network broadcasts. Arrangements have been made with N.B.C., A.B.C., C.B.S., and Mutual to broadcast programs on different dates. The transcriptions are six 15-minute dramatic stories, under the title of "Operation Good Samaritan," for use in local stations. Pastors and lay leaders may arrange with the Advance Office to secure these transcriptions. Full information about all phases of the radio program is contained in the *Radio Guide* mailed to pastors in the Week of Dedication kit of materials.

To Methodists, above all else, this is a week set aside by General Conference for penitence and prayer, for communion and fellowship, for compassion and dedication. What happens in the hearts of pastors and people, as they come to their church altars for repentance and renewal is of greatest consequence. The *free-will offering* that flows out of such dedication will become a pledge of faith and a token of love to Him who said, "As you did it to one of the least of these my brethren, you did it to me."

This second annual observance of the Week of Dedication should find every church in Methodism a full participant. We believe that, as far as it is humanly possible, this will be the record of March 5th to 12th, 1950.

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Communists And Civil Rights

Holding true to form, the Communist Party and its "fellow travelers" have once again tried to "take over" and exploit a legitimate fight for the enactment of civil rights legislation. Tongue in cheek, the Communists are still showing "concern" about the denial of civil rights to minorities in our country, but at the same time, are consistently trying to destroy any efforts in this direction which they are unable to control. While most Americans are seriously concerned about the undemocratic barriers of segregation and discrimination and want to do something about it, the Communists are only bothered by the fact that they have lost their foothold in the labor movement. Needing the cover of some genuine cause to disguise their role as the American agents of Russia's totalitarian rulers, they enter such causes not to right admitted wrongs, but to disrupt. Their motto is 'Divide and Conquer."

Today the Communists are clamoring for recognition as the lone defenders of America's minorities and the true champions of civil rights. To the genuine liberal and progressive forces who banded together in a recent National Emergency Civil Rights Mobilization in a showdown fight for FEPC, they issued a call "to unite." However, the leaders of this Mobilization firmly rejected the Communist kiss of death, and publicly exposed Communist claims to be the real fighters for civil liberties as fraudulent.

A look at the record will explain why the 50 national labor, civil, and fraternal organizations representing millions of Americans, closed the door on the Communists.

First of all, the Communists do not believe in civil rights for everybody. When the Minneapolis truck drivers were tried and convicted for advocating the overthrow of the United States government by force, the Communists and their assorted front groups never raised a finger in protest against the Smith Act under which the teamsters were convicted. Yet, when the 11 Communist Party leaders stood trial for the same offense, the Communist Party and its comrades raised a loud and resounding cry against the "miscarriage of justice" perpetrated by the "Fascist Smith Act." It is a strange and convenient type of democracy in which they believe — the same law can be "just" for one group, but "Fascist" for another.

Secondly, the Communists do not believe in fighting for civil rights all the time. During the war they abandoned the fight to extend democratic rights to Negroes and other minorities because they were afraid the "disunity" might hinder Russia's war aims. In 1941, they opposed the March on Washington movement headed by A. Philip Randolph which resulted in Executive Order 8802 which created the wartime Fair Employment Practices Commission, and opened the gates of thousands of factories hitherto barred to certain minorities. What guarantee exists that tomorrow the Communists will not abandon their present fight for civil rights under new orders from Stalin?

Thirdly, the Communists are bent on destroying and breaking up any organization or movement which they do not succeed in taking over, and they are prepared to vilify and assassinate the character of any leader who refuses to co-operate with them.

The Communists are on record as having said that the NAACP, a leading organization in the fight for democratic rights, "should be put out of business." They have slandered and attacked such people as Walter White, Roy Wilkins, and A. Philip Randolph. The splendid record of the NAACP, and of people like White, Wilkins and Randolph matters little to the Communists when they refuse to yield to Communist Party domination.

Progressive and liberal groups have combined their forces and strength to enact the administration's Civil Rights program during this session of Congress. They know the enemy exists on both the "left" as well as on the "right." And knowing who and where the enemy is, they have won half the battle — *Reprinted from "Labor Reports."*

New Drew Building

Madison, N.J. — An apartment dormitory to house 90 graduate divinity students will be built this year at Drew University, President Fred G. Holloway has announced.

The three-story brick structure of modified Colonial style will cost an estimated $425,000, the president said. Present plans call for ground-breaking about June 1st.

The building will initially provide accommodations for 72 men and 18 married couples but is designed for eventual use by married students only.

It will contain 36 two-room and six three room apartments, each with kitchenette and

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ath. For the present 24 of the smaller units n two sections of the building will be used or single men.

The Drew Theological Seminary Alumni ssociation is launching a project to finance he dormitory as its contribution to the Drew dvance program which has an immediate oal of $1,500,000. Two-thirds of this amount vill go for buildings and the balance for ndowment. The next step in the new ampus development plan will be the erec- on of a unit to house 84 undergraduate men.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Pepper-Upper for Gray Days

"Don't throw away last year's seed cata- ogues when the new ones come, especially hose that have colored pictures," said a nurse who had read the article in this corner in he January 25th issue of ZIONS HERALD.

She says that crippled children love to cut ut the flowers, and even vegetables, and nake garden pictures of them. It helps to ass the weary hours and gives a ray of hope hat some day they may have a real garden f their own.

One boy was not quite satisfied with paper ardens where he could see them only when e took out the papers, and he asked if there asn't some way by which he could see a arden from his bed when he looked at the indow. His nurse took down the sash urtains at his window, which would have to e washed soon any way, and let him pin owers to it. He made a border of morning lories and then scattered other bright flowers round hit-or-miss. He found a picture of a ird and pinned that to a lilac bush.

He also made several vegetable gardens. Catalogue tomatoes are always so big and per- ect and red! And string beans look a lot etter than the ones he found on his tray at eal time. Once he mixed flowers and vege- ables, which was a good idea. A row of arrots growing between rows of bright owers give just the delicate fern-like touch hich florists strive for in bouquets.

I remember calling on an old lady in our own one bitter cold day, and being sur- rised at seeing a large, gorgeous paper ahlia pinned to the front of her black dress. With a chuckle she said, "I'm so tired of he cold and snow that I just had to do some- hing about it. This flower has pepped me p no end."

As pepper-uppers old seed catalogues may e of perpetual use.

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On A Wide Circuit

W. W. Reid

See, Hear, and Speak Out!

I am removing from my desk, and would like to erase from my mind, that stupid monkey trio who enact the inane motto, "Speak no evil; see no evil; hear no evil." Some of the possible connotations and corollaries of this "bright saying" are deadly to human progress.

Some of my friends would insist that this triple inactivity is a high expression of the conduct of the Christian, if not a summary of the gospel itself. Yet neither these anthropoid triplets nor (to borrow an idea from Bishop Herbert Welch) "the contented cow" is fitting Christian symbol. In the face of sin, of injustice, of wrong, of error, the true Christian has a commission to greater zeal and activity than to be dumb, or blind, or deaf, or content. He is to proclaim right versus wrong, search and separate good from evil, keep all his senses alert to know the truth, and be, if necessary, a revolutionist against complacent acceptance of the status quo.

"Genuine love, therefore, is mutual self-giving — both the one loving and the one loved giving themselves entirely, freely, without thought of return, to each other. The happiness of the lover is focused altogether in the satisfaction he causes his beloved. Not what we receive but what we give is the essence of Christian love."

* * * *

"Our Faith in Love
The Advance for Christ and His Church"

We have all known, and some of us have loved, Pollyannas and Milquetoasts within and outside the church. They stopped all their organs of perception and understanding to unpleasant sounds, and sights, and ideas; they lived with a superior smile and a contentedness of spirit that we have at times envied; they seemed to be bodily in the world but spiritually outside it; they could even summon bemused pity for those who seemed buffeted about by the winds of the earth — they rode somewhere above the storms.

Yet I submit that these contented souls, good and restful companions though they may be, will never win the world to Christ — do not now help in the spread of righteousness, and justice, and understanding, and goodwill. Their contribution to society is only a step above that made by harmless people who have been shunted aside to quiet homes because of mental feebleness. The Christian, by the very nature of his calling, is a man of action, always in the midst of the fray, always out ahead leading to new heights of achievement on behalf of the Cause for which his Master gave his life. If Jesus, and Paul, and the early church martyrs had stopped their ears, and eyes, and mouths to humanity's cries, and "rested with the saints," there would be no Christian faith nor church today.

Parenthetically, it is somewhere in this realm that the preachers and practitioners of psychology, and psychiatry, and psychoanalysis, and suggestion, and confession, and counselling within the church need to watch their step. We do need desperately to heal people of fears, and manias, and inhibitions, and sins; but we do not want to make them contented cows or sense-less followers: they must be harnessed for service far beyond their own personal needs.

In this realm, too, we must take care that we do not give seeming justification to the atheist's accusation, "Religion is the opiate of the people." True Christianity is not: it opens eyes, and ears, and mouths to comprehend and speak and work against wrongs to any man. Sometimes blindness and contentedness that make one oblivious or indifferent to wrong are mistaken for "personal Christianity." That charge the Christian denies: but he must so live and act — and his senses must be so keen and his reactions so strong — that there can be no mistaking the meaning and power of his religion.

In Matthew XIII, as Moffatt translates it, Jesus quotes Isaiah's commission to tell Judah and Jerusalem: "For the heart of this people is obtuse, their ears are heavy of hearing, their eyes they have closed, lest they see with their eyes and hear with their ears, lest they understand with their heart, and turn again for me (God) to cure them." And then Jesus adds what I would prefer as my motto, "Blessed are your eyes, for they see, and your ears, for they hear!"

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Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

A minister in Texas can be sent to prison if he refuses to give testimony in a criminal case, and the Rev. James W. McClain of the Holy Trinity Episcopal Church of Eastland, Texas is faced with a hard decision. A woman who is charged with the murder of her husband is said to have discussed the matter with the clergyman and the court has called upon him to give testimony. In reply, the clergyman contends that to reveal confidences would close the only avenue open to persons in need of spiritual counsel.

The bishop of the diocese in which the minister resides came to his support and indicated that his church might seek legislation which would exempt clergymen from being called upon by the court to violate confidences. In most states, clergymen are exempt from such requirements.

When the bishop called a special meeting of the diocese, representatives from churches in 48 counties attended. This indicates the widespread concern which has been aroused by the issue. At this meeting it was voted that it would support the minister "in any action taken by him pursuant to the dictates of his conscience." Apparently this was as near as the diocese could come to saying that they would support him if he refused to reveal confidences by order of the court.

+ + + +

Another church involvement with the civil courts has aroused great concern. Several months ago the Congregational Christian Church and the Evangelical and Reformed Church voted to merge their congregations into one denomination. The merger was to have been completed next June.

However, a Congregational church in Brooklyn objected to the merger on the grounds that the local congregation did not want to go along with it, and the property rights as well as the connectional rights of the local congregation could not be taken over by the denomination as a whole.

Suit was filed and Brooklyn Supreme Court Justice Meier Steinbrink was assigned. He enjoined the denomination from making any further moves toward a consumation of the union until the suit was concluded. In this instruction the justice listed seven reasons why he required merger activities to be suspended. Of these seven reasons, only one seems to have caused great consternation among church officials, but this particular reason has brought remarks from churchmen of several denominations. In substance, this reason or finding states that the denomination as a whole cannot require an individual congregation to go along with the merger plans.

This is regarded as a serious matter in the realm of those who are anxious to achieve church union among the denominations, for if the finding is sustained it leaves the individual congregation free to refuse to go along with the majority vote. It might be added that this would be the case only in those denominations where the congregational system is employed. This system leaves property rights and government in the hands of each local congregation.

+ + + +

Dr. Ralph W. Sockman told the Home Missions Congress, meeting in New York City, that the popular trend of preaching is promising peace of mind while society goes to the dogs. The prominent clergymen said, "Congregations prefer to feel good rather than to be good. And pulpits find it more appealing to soften sins into complexes and redemption into relaxation." He then called for the formation of Christian cells within the church. These little groups, composed of six or eight persons, could change the practices of the churches and would promote the vitality of the community. This, said Dr. Sockman, is "our best defense against Communism."

+ + + +

A decision to enforce truancy laws against Amish children in a suburb of Cleveland seems headed for a show-down fight. The officials of the high school announce that the school must close next fall unless it can increase its enrollment by about 10 students. The only way this can be done is to force the Amish families of the community to send their children to high school. For several years the community has not enforced the high school attendance law where the Amish are concerned.

However, old-time residents of the community recall that in 1920 an attempt was made to force the children of this religious group to attend high school. At that time, it is reported, the children evaded the action by simply remaining in the eighth grade where they refused to study or co-operate with the teachers.

Here is a case where the law of the state and the law of a religious group is in conflict. It is interesting to raise the question of, "What should we do?"

For example, the news of the week from Czechoslovakia is that the laws of the church and state are in conflict. In that country, it is the issue of whether the oath of allegiance to the government should be taken by the clergy. Roman Catholic authorities say tha 150 Czech priests have been jailed becaus they refused to take the oath.

However, Czech newspapers (which ar government controlled) launched a new a tack against Archbishop Joseph Beran. Asse tions were made that he is obstructing the de velopment of what could be a "new era o truly loyal and sincere relations betwee church and state."

Now the magnitude of the conflict betwee church and state in the suburb near Columbu and in Czechoslovakia is different, and ther isn't any question but that the parties in volved in the conflicts are different. There a lot of difference between the little Amis community and the Roman Catholic Churc — and as great a difference between the gov ernment of Czechslovakia and the govern ment of the United States.

However, the principal is the same. It a conflict of state and church. Should th children of the Amish people be forced t go to school? Should the clergy in Czech slovakia be required to swear allegiance t the government which they did not choose

+ + + +

The Hydrogen Bomb has caused the Pro estant Episcopal weekly, *The Living Churc* to put an editorial on its front page. I this editorial President Truman is urged t keep the H-Bomb under civilian control. M Truman had not given the go-ahead sign on the H-Bomb when the editorial was wri ten, but his signal was expected and th editor pleaded that the question of whethe to make the Hydrogen Bomb or not mu be made in the open and announced to th world. Secret manufacture, the editoria held, would imperil our international rel tions.

+ + + +

A war veteran who felt that he was n entitled to a $500 bonus granted by the sta of Pennsylvania has pledged it toward th building of a church. The minister of th church said that this war veteran had vote against the bonus last fall and felt that h was obligated to return it to the communi in one way or another. In selecting th church for the gift, the veteran (whose nam was not disclosed) said, "I believe this mone is going where it will do the most good."

Equal Rights For Women

Baltimore (RNS)—Delegates to the 166 convention of the Protestant Episcopal Di cese of Maryland adopted a resolution he looking toward the establishment of equ rights for women.

The resolution asked the committee on ca ons to prepare a report for the 1951 conve tion. The report will outline "steps by whi the constitution and canons of the Diocese Maryland may be brought into conformi with the doctrines of this church by elimin ing the discrimination against female me

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ers of the church in matters concerning the ity."

One example of inequality, according to he Rev. Boyd R. Howarth, rector of Memorial Church here, who introduced the resolution, is that present canon law forbids women delegates to the annual diocesan conventions.

Dr. Holmes Is Coming To Town

One of Methodism's outstanding laymen, Dr. Harry N. Holmes, will be guest speaker at he next meeting of the Boston Methodist Social Union. Dr. Holmes, a lay member of the New York East Conference will speak on "These Mighty Days and Our Responsibility."

The Social Union meeting will be held at Brown Hall, New England Conservatory of Music, Boston, on Monday, Feb. 20th at 6:30 p.m. Dinner reservations must be made at once with Mr. Clintice L. Cowan, 45 Boutwell St., Dorchester, Mass. Telephone, TA -9122.

Between Now And Easter

NASHVILLE, Tenn. — During the time between now and Easter the Division of the Local Church of the General Board of Education of The Methodist Church will be placing particular stress upon bringing people to Christ through the church school.

"Much depends upon the church school in The Advance for Christ and His Church," said Dr. John Q. Schisler, executive secretary of the division. "The attitude of its officers and teachers toward evangelism and what they do about it is going to be a measure of success in this great endeavor on many pastoral charges."

Dr. Schisler and his staff are urging church school teachers throughout the church to keep the evangelism emphasis constantly in mind as they meet with their pupils at church school and elsewhere.

The church school is the pastor's chief assistant in his efforts to win people for Christ and the church. Evidence of this is found in the fact that during the quadrennium 1944-48 a total of 660,425 Methodist church school pupils joined the church on profession of faith.

In its effort to bring the largest possible number of church school pupils into the church, the division has contacted the 24,000 ministers and the approximately 39,000 church school superintendents, calling their attention to the literature that has been prepared for this purpose, both by the Joint Committee on Materials for Training for Church Membership and by the division itself.

While the division staff considers it extremely important that the proper literature be ordered and used, it has stated three imperatives as essential to successful evangelism in the church school. These are: "Encourage church school pupils to attend preaching services;" "increase church school membership and attendance;" and "the keeping of accurate records."

Not only is the division promoting the pre-Easter emphasis on evangelism but it is also calling attention to the fact that training for church membership is an important part of the year-round work of the church school teacher.

Who Laughs Last?

We've had a lot of "fun" lately.

Have you read the papers? Have you listened to the radio? Have you watched your television? Have you talked with people on the street?

Why, the whole town's laughing . . . and the "wags" keep fanning the mirth. The funniest thing has happened. There's been a million dollar robbery . . . more than a million they say.

What's so funny about it?

How can there be amusement, living in an age of violence? Where can there be any laughter when a man lies bound and gagged on a floor . . . sweating out precious prayers for his wife, for his kids, for his *life?* How can anyone get even a chuckle out of the most brazen insult that has ever been thrown in his face?

No, there isn't anything funny about crime. There is no mask of comedy that can cover the vicious face of a rat. There is nothing for people with dignity, pride, and an honest sense of justice in their hearts but to get mad . . . *fighting* mad . . . at even the mention of crime.

Yes, you might say we have a selfish interest in the matter because we are in the insurance business. It is not so. Fortunately for us, the recent million and a half dollar loss was insured by one of our friendly competitors. To us, it meant nothing financially. But we've been through it before. We know the savage scars that crime inflicts. We know what it means to have business, jobs, lives, *everything* drop at the point of a gun. We cover such crimes for premiums . . . premiums based on experience . . . and the worse the experience, the more people have to pay for such insurance.

There's the point. It is the people . . . it is *you* . . . who pay for crime . . . not only through insurance but in many other ways. And you pay *plenty*. In fact, the annual cost for crime runs well into *billions* of dollars. Is this yearly drain on the public's purse any laughing matter?

As long as we take it lightly, crime will think lightly of us. As long as we joke about criminals, they'll surely make fools out of us.

Let's get serious about it. Let's tighten up our fists. Let's drive out of our troubled existence the last cancerous trace of crime. Then we can *afford* to laugh. — *The Employers' Group Insurance Companies,* 110 Milk Street, Boston 7, Mass. (The Employers' Liability Assurance Corp., Ltd., American Employers' Insurance Co., The Employers' Fire Insurance Co.)

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

"Enough Clouds"

Rebecca Gregory says "May there be enough clouds in your life to make a beautiful sunset."

I recently wrote that sentence to a preacher comrade of mine who has had a thrombosis. That man has had such an easy time, such a successful career, all his life that he does not know exactly how to take this trouble. He is like too many people who have never known what real affliction is. But if such an illness is looked upon in the proper way it is exactly what that pertinent sentence suggests: illness, hardship, even suffering create just enough clouds to make a glorious sunset.

I never think of such a philosophy that I do not think of a year I spent in the tropical world where the sunsets were hilarious and glorious because of the dust thrown into the skies by volcanic upheavals, especially the sunsets across Cavite on Manila Bay and down Java and Borneo way. Nor do I ever think of this symbol that I do not think of my friend Grace Noll Crowell, without doubt the most popular poet writing on these shores to-day, whose books of poetry (Harpers) sell like novels. I wrote a piece about her once which I called "Songs Out of Suffering," because I discovered that she never started to write poetry until she was hospitalized with the birth of her first child. She never really recovered full health after that, and has spent most of her life in bed. Yet, out of that suffering came some of the tenderest, most helpful and stirring poems our modern day has seen. Therefore it is no thoughtless prayer that Rebecca Gregory makes: "May there be enough clouds in your life to make a beautiful sunset." And, let it be added that the darker the mass of western clouds, the more glorious the sunset.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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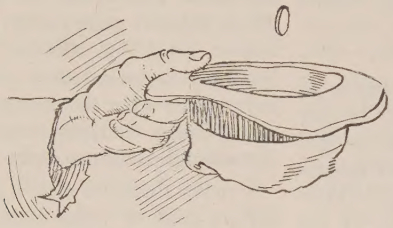


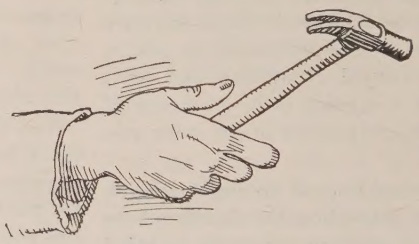
—which pauperizes

—is soon spent

—provides only temporary assistance to physical needs

- - OR - -

A Tool in the hand



—which brings self-respect

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